WORLD CALL

PACIFIC SCHOOL OF RELIGION

APRIL 1934

Price 15 Cents

Making America Christian

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Dallas C. Rice, sup't

Church Maintenance—See map

△ States in which white churches are assisted.
□ States in which Negro churches are assisted.

Letters

As we go to press we are overwhelmed with delight when we open a letter and discover that Country Club Church, Kansas City, sends us seventy (70) subscriptions. Mrs. W. B. Moorehead, daughter of Graham Frank, is the newly appointed WORLD CALL Secretary. Splendid! Country Club and Mrs. Moorehead, we thank you seventy times seven!

On the reserve

The Public Library in Jefferson City, Missouri, has so many demands for their copies of WORLD CALL that they have had to quit giving permission for the magazine to be taken home by anybody.

Not satisfied

"I'm still not satisfied," writes Mrs. Wm. Achenbach of Hammond, Indiana. "According to the membership of our church we should have many more WORLD CALL readers and I'm hoping to do much better in 1934."

The Hammond Church, by the way, doubled its number of subscriptions in 1933 over the year before. It looks now as if the end of 1934 would see a re-double.

Sunshine

"Although money is hard to get for necessities of everyday life, yet we feel the need of your valued magazine," says Vernon Plinkett of Clayton, Indiana. "Many times when discouraged with our lot in life we pick up WORLD CALL and read something which reminds us of others everywhere who are much more in need of help."

If WORLD CALL can accomplish just that—a social consciousness—and no more, we don't need to look too far for a goal.

A helpful critic

Here's a helpful criticism.

"Our programs each month include a WORLD CALL review in an effort to arouse interest in the magazine. Whenever there is a story we use that as a feature of the program. Helen Welshimer's 'Peace Comes to Grand Street' was especially lovely, as well as Margueritte Harmon Bro's story a few months ago. The stories proved so interesting that they actually resulted in subscriptions to the magazine. Children aren't the only ones who enjoy stories. I sincerely hope these may come to be a regular feature of the magazine."

A letter

"Our society wants to know if you would be willing to send WORLD CALL to our public library free of charge. We don't feel able to finance it ourselves." . . . . We have many requests like this. Usually they are from friends of years' standing whose circumstances force them to drop the magazine. Doesn't somebody want to start a fund which would enable us to take advantage of such opportunities for service?

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World Call

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The Threshold

Cover

Since this number is dedicated to Home Missions, the cover photo presents young America and young Japan in the process of becoming friends, just as they do in the Japanese Christian Institute.

Radio Preachers

Three other Disciple radio preachers have come to our attention in recent weeks, in addition to those previously listed. We appreciate word concerning broadcasts by our people, especially where the broadcast is a regular one.

First Christian Church, Chattenooga, Tennessee, broadcasts a vesper service at 6:00 each Sunday evening over WDOD. Lin D. Cartwright is the minister.

Louis G. Knowles speaks on alternate weeks from Station WJAY, Cleveland, at 8:25 a.m. each week day. He is pastor of Highland Christian Church.

From Station KTFI of Twin Falls, Idaho, the regular Sunday evening service of the First Christian Church is broadcast from 7:00 to 9:00 o'clock. In addition, the pastor, William E. Anderson, broadcasts a preview of the Sunday school lesson on Friday evenings at 10:00. This station has listeners in eleven northwestern states and in Canada.

Year Book Correction

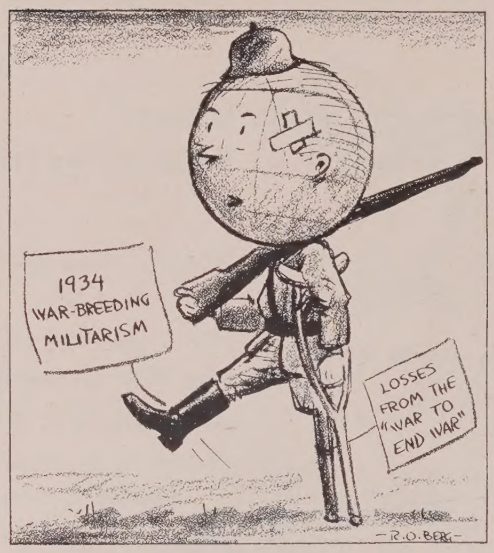
Due to a clerical error, the world total membership of the Disciples of Christ was reported in the 1933 Year Book as 1,817,238, instead of the correct figure of 1,716,958. This substantially reduces the gains recorded, but it still shows a world gain of 9,099. This is still the largest membership ever reported by this religious body. The correct figures for gifts per member read 1.58 instead of 1.48 as reported.

Literature on Christian Unity

Charles S. Macfarland, general secretary emeritus of the Federal Council of Churches, requests any persons who have written either volumes or pamphlets on Christian unity to send the title, name of author and publisher, year of publication and a sample of the publication itself to August Senaud, International Christian Cuty Centre, 2 Rue de Montchoisy, Geneva, Switzerland. He is preparing a complete bibliography on Christian Unity.

Divinity House Scholarships

The Disciples Divinity House of the University of Chicago offers a number of scholarships for 1934-35 to men who have completed a college course and who give promise of success in the ministry. These scholarships yield a stipend of $50 per month for the school year, October 1 to June 15. Preference in granting these scholarships will be given to young, unmarried men who have graduated from college within the last five years. Applications and requests for information should be made to the Dean of the Disciples Divinity House, University of Chicago, Chicago.



On the march again

Digest of Re-Thinking Missions

The National Committee for the Presentation of the Laymen's Foreign Missions Inquiry, 19 South La Salle Street, Chicago, is now publishing a digest of the famed Laymen's Report on Foreign Missions. Written by Stanley High and containing an illuminating foreword by William Ernest Hocking, it is well worth the quarter which it costs.

America Through New Eyes

A unique opportunity to become acquainted with the real America will be afforded this summer to ministers and social workers by the traveling seminar of the National Religion and Labor Foundation. In visiting a number of large cities of the country and consulting with leaders in industry, labor, civic and religious life, the seminar will for four weeks study "facts alive" under the guidance of experts. Those interested should write National Religion and Labor Foundation, 304 Crown Street, New Haven, Connecticut.

A New Missionary Magazine

Like WORLD CALL in its scope, a new magazine comes into being this month under the name *The Missionary Herald, at Home and Abroad.* It represents the total missionary enterprise of the Congregational-Christian Churches in the United States. In size and style it will be much like WORLD CALL. Our best wishes go with this, our youngest contemporary, which is, however, also our most ancient contemporary. It continues an earlier *Missionary Herald,* which is listed by the Library of Congress as the oldest periodical in America with a continuous history.

Three Faiths Crusade

Following protests by the Catholic Church, the United Synagogue of America, and the Protestant church federations, a drive against the sale on news stands of obscene magazines has been launched in New York by License Commissioner Moss. An order to the Police Department listed sixty-three magazines, pamphlets or books which newsdealers are directed to remove within one week.

At the same time, a "crusade for Christian decency" in regard to reading was begun under the auspices of the Catholic archdiocese of New York and at the direction of Cardinal Hayes. It could well be extended to other faiths and to other cities.

Statesmanship and Religion

"The social machines set up by this Administration will break down unless they are inspired by men who in their hearts catch a larger vision than the hard-driving profit motives of the past. More than that, the men in the street must change their attitude concerning the nature of man and the nature of human society. They must develop the capacity to envision a cooperative objective and be willing to pay the price to attain it. They must have the intelligence and the will power to turn down simple solutions appealing to the short-time selfish motives of a particular class.

"Enduring social transformation such as the New Deal seeks is impossible of realization without changed human hearts. The classical economists, most orthodox scientists and the majority of practical business men question whether human nature can be changed. I think it can be changed because it has been changed many times in the past. The Christians of the second and third centuries inaugurated a tremendous change. Again the Protestants of the sixteenth century introduced an element of firm resolution and of continuous daily discipline into human nature which had hitherto been lacking. Great religious movements which consist essentially of a changed human nature eventually come to fruition and are followed by a time when a spiritual vacuum coincides with great material uncertainty. The people in their anguish then seek to change their course."—*Henry A. Wallace, Secretary of Agriculture.*

WORLD CALL

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VOLUME XVI APRIL, 1934 NUMBER 4

Liquor Causes Accident Increase

THE great increase of automobile accidents is due to the availability of liquor which has not heretofore existed,'' says Robbins B. Stoeckel, Yale professor of highway transportation and a national authority in that field. ''Law enforcement is not enough. Let there be published a weekly list of jail sentences for operating a car when under the influence of liquor. This will intensify public disgust.''

The Child Labor Amendment

WHILE America timidly approaches the passage of a Child Labor Amendment, Japan quietly passes an act for the protection of children and proceeds to its enforcement. The Japanese act does not establish a minimum age for the employment of children, but it does establish the responsibility of the state for the protection of its childhood, and prohibits or restricts the employment of children in occupations likely to cause injury to their health or morals.

Twenty states have so far ratified the Amendment. Since the first of the year it has met defeat in four legislatures—Texas, Virginia, Massachusetts, and Kentucky. The powerful forces which are now campaigning against the amendment are greatly encouraged in their fight to prevent the supporters of this great piece of humanitarian legislation from securing the thirty-six states necessary for ratification. Even when Secretary Perkins went to Kentucky and spoke in behalf of the measure it failed of passage. Have the churches been asleep that this measure should lose momentum when in sight of realization simply because powerful interests have laid down a barrage of fear and misrepresentation?

Sectarianism in China

CHRISTIANS in China are not making any effort to solve the problem of sectarianism, beyond oratorical fulminations,'' said an editorial in the *Chinese Recorder.* ''That sectarianism finds itself subject only to impotent wishings is due to three specific undermining influences. First, interest in the whole subject, either for or against, is anemic. . . . Second, no creative thinking is in evidence in connection with either its continuance or elimination. . . . Third, the modern trend in Protestantism in China is toward cooperative service rather than toward theological, creedal or ecclesiastical unification. Cooperative service brings Christians together apart from their sectarian relationships. National Christian gatherings of recent years have had much to say about this unified service. This works against the long continuance of sectarianism. While therefore sectarianism in China is going on it is destined to go out. But when this will happen cannot be foretold.''

Woman's Sphere

WOMAN'S sphere, according to Hitler, must be confined to the ''kitchen, children and church.'' Dean Virginia C. Gildersleeve of Barnard College does not agree. She recently urged every woman student to look forward to marriage, but also to a career.

Any period of social change produces a chorus of advice to women. The rise in unemployment has made many otherwise intelligent people echo the dictums of old-bachelor Hitler. But with the simplification of housekeeping with modern mechanical aids, increasing numbers of women find a great deal of time on their hands. Society must find a way to make use of the creative abilities of its womanhood. Inevitably much of this expression must be outside the home. Dean Gildersleeve urges women to get the best possible training and then find employment in social service and other newly expanded fields of usefulness. Then ''at 45, when your family no longer needs you, you will not be a trying female who clings like a limpet or a leech to other members of the family.''

Labor Speaks Again

THE famous Section 7A of the NIRA provided that employees should have the right of collective bargaining with employers through representatives of their own choosing. Scores of employers have sought to evade the spirit of this provision for the protection of labor through the organization of ''company unions'' —organizations of employees within the plant, having no connection with national unions, and usually controlled by the employer. Now Senator Wagner, chairman of the National Labor Board, moves to amend Section 7A by abolishing company unions. It is a drastic remedy, but it is intended to deal with a drastic

need. Mrs. Gifford Pinchot, wife of the Governor of Pennsylvania, testified in Washington that the enforcement of the labor provisions of the codes was a "grisly farce" and maintained that until a way can be found to discipline the "big fellows" that it was no use to take the Blue Eagle away from the little men. At the end of the first year of the National Recovery Program, this seems to be its greatest weakness. Its second year faces no bigger problem than that of making the Labor member of the national team a full-fledged partner in national recovery. This means finding jobs for the millions still out of work and the protection of these workers in their fundamental right to employment at a living wage, the right to have a voice in their own affairs through collective bargaining through representatives of their own choosing, and their right to a just share of the proceeds of the industrial process.

International Skies Stormy

A HIGHLY dangerous state of tension in both Europe and the Far East gives promise of a stormy spring in international affairs. The revolt in Austria sent a shiver of dread across the world as warnings were sounded, troops were hurried here and there, and chancelleries called hurried meetings. In the Orient difficulties over the perennially troubled question of fishing rights between Russia and Japan were thrown into the shade for the moment by the pageantry attendant upon making Henry Pu Yi, puppet dictator of Manchukuo, emperor of that land of 34,000,000 souls. Almost before the ceremony was over angry notes were being exchanged between Japan and Russia concerning airplanes which were said to have been flown over territory where they had no business to be. In South America the Chaco War between Paraguay and Bolivia moved toward settlement as the League of Nations commission laid down terms and insisted that the belligerents face them. Meanwhile the munition makers of all lands are singing a merry tune.

85,000 Feeble Churches

THERE is an excess of at least 85,000 feeble churches in the United States which are unable to support the full-time services of either a trained or an untrained minister," says a study recently completed by the Institute for Social and Religious Research. "The data indicate that a church must have about 350 members in order adequately to support a well-trained minister. Only 12 or 13 per cent of Protestant churches meet this demand."

The report further stated that there are now in Protestant pastorates as many trained ministers as there are churches that can support them. This means that there is a tremendous over-supply of untrained men—40,000 to 50,000 of them in 1930. The presence of this huge number of poorly trained men serves to perpetuate the excessive number of feeble and inadequate churches and keeps the salary level of the ministry "about equal to the wages of semi-skilled workers."

A National Plan

A NATIONAL educational plan involving the fundamental rebuilding of the American educational system within the next decade was recommended to the National Education Association at its recent Cleveland meeting. "The orderly social and economic revolution through which the country is passing places upon the schools new responsibilities," it was said. "Unemployed youth whose services cannot be absorbed by industry must be provided with proper educational opportunities. Educational facilities appropriate to the vocational, leisure time and citizenship needs and responsibilities of adults should be easily available. . . . The work of the schools in preparing for social and economic citizenship must be increased in effectiveness."

Isn't it about time for somebody to begin to think of the church in terms like these? When order, planning and purpose are succeeding the chaos of nineteenth-century individualism everywhere, must the church be the last refuge of competition, of divisions, of *laissez-faire* opportunism? The question which President Roosevelt asked of industry when he signed the National Recovery Act must even yet be asked of the churches, "Must we go on in many groping, disorganized, separate units to defeat or shall we move as one great team to victory?"

Word from Albert Schweitzer

A LETTER from Albert Schweitzer, the famous doctor who gave up a distinguished career in Europe as a New Testament scholar and organist in order to go out to Africa as a missionary, was published in the *British Weekly* of February 1, 1934. It tells of his activities in behalf of Lambarene Hospital, French Equatorial Africa. Recently it was necessary for the doctor to supervise the building of an additional building for insane patients. He did not want to give up his doctoring, "but when the patients are better accommodated," he says, "I forget all my anger. For weeks I stood the whole day long on the building site and supervised the placing of every plank." He recalls how he groaned when three years ago he spent two months on the construction of a big rain water reservoir and the provision of a well for the dry season. "But now," he says, "when I pass hospital inmates standing by the taps or the pump and consider how many of them are spared from dysentery because they no longer drink dirty water out of the river, I always stop a moment and rejoice."

Making America Christian

By GRANT K. LEWIS*

Kindergartners, Japanese Christian Institute, Los Angeles

AMERICA'S old frontier is passing. There are no longer any large areas to open for settlement. The task of planting the first churches in new and growing territories is about accomplished. Until now this has been the major work of home missions. And for the Disciples of Christ much of this task remains uncompleted. All around the periphery of the North American continent in strategic centers we have planted churches that call for sustenance from our home mission board. These small churches are needed and have a life to live. Not one of them is considered competitive according to standards of the Home Missions Council. They need the help of a great resourceful brotherhood. In this service our guiding policy is fewer and better pieces of work.

New Frontiers Are Emerging

These have always existed, but we are only now beginning to see them. In every age the spotlight of God's truth reveals huge displacements in the highway of life. We have been thinking that the "dark zones" of the world were all in frontier towns or in Africa and China. But the "Jesus way of life" helps us to find them in every city, town, and hamlet in the home lands. The gospel of Christ is for social and economic redemption as well as for individual salvation. Instead of holding to the creed of a postmortem kingdom of God, we are to build the kingdom here and now. A world of poverty, economic slavery, race prejudice, extreme nationalism and war can find no consistency or reconciliation in minds and hearts of those who pray "thy kingdom come, thy will be done on earth as in heaven."

Cooperation

More than any other word, "cooperation" is the key word that unlocks the future for the Christian Church. Local churches and mission boards must plan together and work together if the kingdom of Christ is to live.

Already under the auspices of the Home Missions Council, and the Council of Women for Home Missions, much progress in cooperation by the home mission boards of twenty-seven denominations has been recorded. Surveys have been made and studied, over-churched and under-churched situations observed and principles of comity and adjustment adopted. All major home mission boards have agreed to withdraw appropriations to competitive enterprises. Local churches are beginning to view their fields as communities to be served, rather than as constituents to be conserved. The movement of uniting local churches is making remarkable headway. This complex problem of local church cooperation can only go forward by "trial and error" method. There can be no standardized model for dealing with problems so involved with diverse personalities, principles, programs and traditions. Each method tried has its list both of successes and failures. Those most in vogue are the federated churches and the denominational and undenominational community churches. The larger parish plan is much in use in some regions. Some mission boards prefer exchange of fields or allocation of zones of responsibility. So real progress is being made.

The Highway

This is good news and filled with inspiration to the Disciples of Christ, who for one hundred years have been pleading for Christian unity. Cooperation is the highway sure to lead to this consummation.

And the Disciples have a great stake in closer cooperation in local fields. More than all others they should have faith in a united religious work and worship program for small communities. Sixty-five per cent of our total number of churches are rural and 36 per cent of our total membership belongs to such churches. Moreover, three-fourths of all rural churches are decadent! If religion is to be saved in rural America, the cradle of our Christian culture, the local churches must find a way to get together. And in this cooperation the Disciples of Christ should lead the way.

*Secretary of Home Missions, U. C. M. S.

Jarvis players as they appeared in a recent play

Between Dawn and Dusk at Jarvis

By VIRGIL A. SLY*

FIVE-FORTY in the morning is an unearthly hour for a visitor to arrive upon a college campus. But at Jarvis I found that the day was well under way. President J. N. Ervin's jovial smile greeted me when I landed from the train. Breakfast, he said, would be served at six-thirty. Knowing something of the goodness of the southern cooking which awaited me, I sharpened my appetite through an early-morning walk over the campus.

Jarvis campus is beautiful at any time, but the rising sun touched it with especial charm that morning. Facing the main highway, a low range of hills served as a backdrop of colorful beauty as the rising bells wakened the dormitories to the bustle of the day. Out between the college buildings and the hills I glimpsed the fertile farm which supplies the college with much of its food. And then it was time for breakfast.

It was with a mixture of feelings that I entered the dining room. This was the first time I had ever been in a situation in which I was the only white person present. I felt conspicuous. The kindly matron of the dining room approached me and said, "You are to sit at this table." She indicated a neat little table set in an alcove away from the dining room. This was a disappointment for I wanted to eat with the students and faculty. However, I found that it wasn't being done. So I ate my breakfast in lonely grandeur with a solicitous young man at my elbow who met every need.

After breakfast the dean, Miss L. B. Smith, promised to take me through the classrooms and to visit some of the classes before the morning chapel. Miss Smith is very quiet, efficient and thoroughly competent. She told me of the work that is being done as we went from classroom to classroom. Because Jarvis is overflowing with students, there were makeshifts of every describable type. Nevertheless, the students that were gathering in these rooms were happy and very much in earnest. We tarried long in Professor Sunday's interesting class in chemistry and saw some of the laboratory equipment.

Seeing all the workings of this remarkable institution takes considerable time, and it gave me time to learn something about the story of Jarvis College. The first gift of land was given in 1910 by Major and Mrs. J. J. Jarvis of Fort Worth. They gave 456 acres of land to be used specifically for Negro education. In the same year Jarvis Christian Institute was founded under the auspices of the Christian Woman's Board of Missions. Professor T. B. Frost, newly elected superintendent, began his pioneer work with clearing the ground and erecting the first building.

*Associate secretary, U. C. M. S.

The school opened January 1, 1912, with seven pupils and one instructor. In 1914 Professor J. N. Ervin of Johnson City, Tennessee, was approached by Mrs. Jarvis while attending the International Convention of Disciples of Christ in Toronto, Canada, regarding the work and the developing of Jarvis Institute. Because of his unselfish desire to make a contribution to his people in the church, he accepted the presidency of the college August 1, 1914.

Y. M. C. A. advisory board, Jarvis, President J. N. Ervin in center of front row

More land was purchased and the acreage has increased from 456 to 874, almost twice the size of the original gift. A great part of this land is now under cultivation.

By this time I was being shown about by the very interesting superintendent of the farm, Professor Berry. This farm plays a very important part in the life of Jarvis. Persistent efforts are being made to raise on the farm all the foods of the dining room and all the feed for the live stock. A partial report for last year shows a few of the items supplied for the dining room:

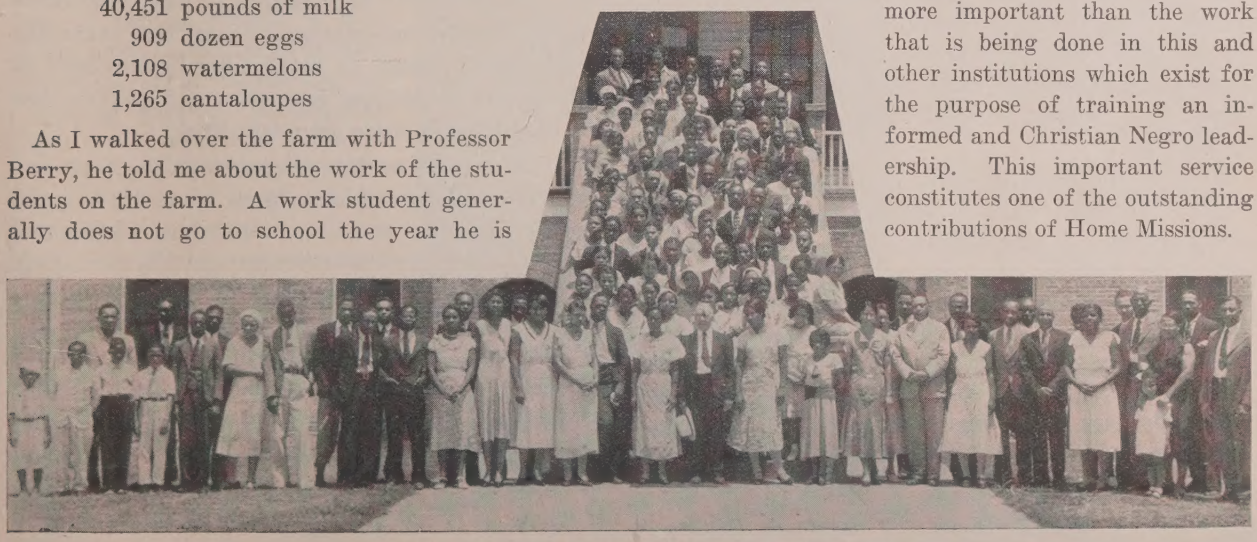
314	bushels of Irish potatoes
525	bushels of sweet potatoes
185	bushels of tomatoes
3,186	roasting ears
48	bushels of green peas
380	pounds of pork
3,249	pounds of beef
40,451	pounds of milk
909	dozen eggs
2,108	watermelons
1,265	cantaloupes

As I walked over the farm with Professor Berry, he told me about the work of the students on the farm. A work student generally does not go to school the year he is working. He works a year and then goes to school a year. In addition a number of students are kept through the summer to do the canning and to keep the big farm going. One of the students said to me, "There wouldn't be a college here if Professor Berry were not here."

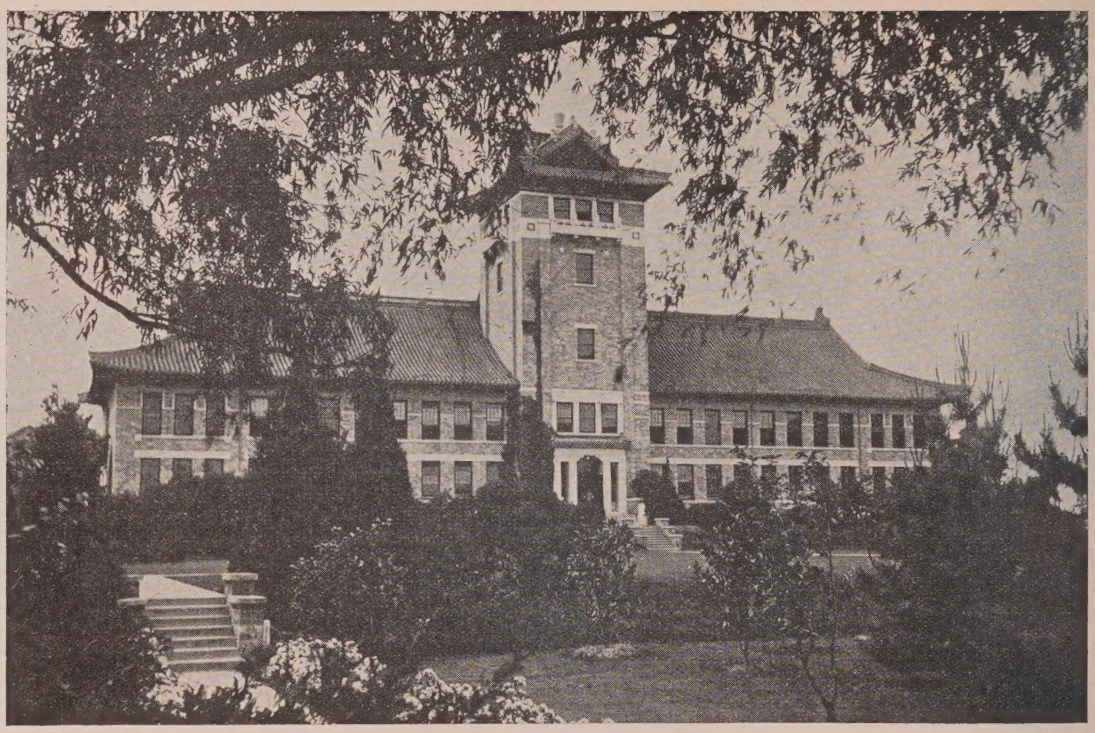
During the rest of the day I attended classes, spoke in chapel, chatted with students, and had a friendly discussion with the members of the faculty. President J. N. Ervin, courteous, intelligent, and dignified, did everything to make my day fruitful. In the afternoon, to my astonishment and gratification, he asked the Jarvis double quintet to sing for the visitor. What a treat that singing was! They sang their hearts out to me as I sat there, their lonely and not very imposing audience, performing as though my two ears were a thousand.

As I left the Jarvis campus at the close of the day, it was with the belief that here the Disciples are making a major contribution to Christian race relationships. Every one of the 195 students enjoys unusual opportunities because Christian people believe in the practice of brotherhood. That is an important reason why 98 per cent of them are members of the church. Another reason is the faculty of Christian men and women, who add to faith a thorough training for the task of building a Christian leadership for the Negro citizenship of the South.

I doubt if there is anything more important than the work that is being done in this and other institutions which exist for the purpose of training an informed and Christian Negro leadership. This important service constitutes one of the outstanding contributions of Home Missions.



Jarvis student body in front of one of the dormitories



Severance Hall, University of Nanking

Remaking China

By SEARLE BATES*

THE most civilized place in the world during our Middle Ages was China. Philosophy, poetry and painting were remarkably developed among a few. The government of that vast country was stable, its influence Orient wide. Yet her vast farming population was abysmally poor, disease and famine were common, there was little liberty or individual responsibility, and elevating religion was found only among a small minority of superior Buddhists.

Now the old frontier walls of the Empire and the mightier internal walls of social tradition are suddenly broken. A new day has come. Airplanes and steel ships, machine guns and tanks, world commerce and world banking, the inward crash of aggressive neighbors, factories and railroads, science and modern education, the electric press and the moving picture, new products and new wants, new freedom for women and for the young, new individualism as the family crumbles, nationalism and new government, the flood-thoughts of democracy and socialism and communism: these in bewildering rush have started a new era of chaos and of peril. The problems which have puzzled the Western world are thrown in a tidal wave upon a society ill prepared to deal with them.

Where is the motivation, where the character, where the leadership to bring China's hundreds of millions out of confused ignorance and poverty and narrowness into a more abundant life?

Christian missions have brought faith, hope and love. These things abide. Even when transmitted through faltering persons, even when adulterated with hesitation, half-heartedness and division, they bear the stamp of eternity.

The Chinese masses long accepted the evils and limitations of their lives as inevitable, "the decree of heaven." Now in the Christian churches hundreds of thousands have found some measure of the quiet trust in spiritual power that triumphs over difficulties. But in the present hurly-burly of national and individual problems, most of the intelligent groups in the country at large are utterly discouraged. In this

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world it seems that wealth and artillery win their way while all else fails, and China has neither.

Countless young people have awakened to new dreams of freedom and opportunity for themselves and their country, only to kill their dreams in despair when the evils of the moment became overwhelming. Christian workers therefore find that one of their greatest services is encouragment. They hold up the spirits of people who see a vision but who may not otherwise have the faith to hold and follow it.

The Christ who toiled with little of encouragement in the world about him, who set his face steadfastly toward Jerusalem, who was not daunted by the selfish conservatism of established leaders nor by the imperial might of Rome, who turned certain and tragic failure into victory—he is the good news for China's aroused and anxious youth, as yet finding no material reason for trust that men and nations can be made better.

Jesus and his spirit through his followers have brought hope to no small number in China. The religious hope that is akin to faith is understood in some measure by all of us. To know that some one cares, that the Savior of the world gave his love and counsel and healing to those just as wretched, is the hopeful birth of a new existence.

Christian missions have sought to follow the Master in quickening the whole person according to his needs. Christ means that realistic and immediate hope which is opportunity: a chance for a healthy life and normal vigor, recovered, protected, developed by the efforts of Christian doctors and nurses; the training of promising minds for new possibilities of useful living and new understanding of oneself and neighbors. Not a few critics of various aspects of missions unite in testifying to their great success in finding and developing superior personalities that would otherwise be buried in ignorance and physical weakness. No work is more truly Christian than this.

Christ also means love, that fullest and highest quality that human life knows. His was a perfection of love that we gladly call the Son of God. China has known relatively little of love save in the narrowing ties of family interest, and then not so much in warm concern for other personalities as in the ongoing and solidarity of the group. Benevolence has not been absent, but it has been weak.

Today nationalism can call upon natural resentment against foreign despoilers; but few are ready to do much for the welfare of others in their own country. Jealousy, envy, distrust, factional hatreds abound in a society just emerging from a family basis, and the more because pressure for livelihood is desperately competitive. Behind each educated person is a large family of relatives requiring more than his utmost earnings; so he reasons he must sacrifice any principle to combine with others to hold his job (and theirs) regardless of merits or public welfare. If he loses his post he is driven to slander and intrigue in efforts to displace others. Starvation for his dependents and himself stands close by, and moral principles are a distant luxury.

The only way forward is through gradual improvement of economic and social conditions plus the active demonstration and leadership of lives that have enough spiritual power to seek the general welfare above all personal and family demands. General improvement depends in part upon leadership of character, able to struggle against heavy odds toward high goals.

Able Chinese frequently condemn the national fault of inability to cooperate. The remedy is love. Not an abstract idea, but love that respects and cares for others, love that motivates a life against selfishness. Looking broadly, Christian churches and schools and hospitals have shown real gains in cooperation, and have trained thousands of able persons in unselfish effort closely interrelated with the merits and faults of their very human fellows. That is more than doctrine, it is life. It could not have done without the spiritual challenge and strength that has come directly and indirectly from Jesus Christ. Nor without the capacity of the Chinese as children of God to grow in grace and truth.

A walk on Nanking's beautiful campus

In thinking of China, we should caution ourselves against spiritual pride. The needs of China are our needs in their conditions. Great things have been done in China in the name of Christ. But we have had only a tiny part in them. One could think that

(*Continued on page* 27.)

Out of the Past

By HAZEL HARKER*

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A FEW weeks ago there was reverently placed in my hands the little old leather-bound book that contains the record of the first meetings at the beginning of the women's work back in October, 1874. It had just been resurrected from the dusty archives of the Christian Women's Board of Missions. There in the dim purple ink and precise handwriting of that earlier generation I read the names of those women who with sacrifice and prayer launched our women's missionary organizations.

I did not have the joy of being in Cincinnati in 1874 but about twenty-five years later when some of those daring souls were beautiful grandmothers it was my good fortune as a little child to sit at their feet. The more I travel about the happier I am that my father and mother in their desire for the best were drawn to Indianapolis and settled in "classic Irvington," across the street from Caroline Neville Pearre.

Almost my first childish recollections are of that gracious woman. She resembled in appearance one of my grandmothers and she welcomed me into her heart and home as if I had been her own grandchild. To my mother, lonely in a strange city, she was a second mother. My father sat and talked by the hour with her scholarly husband who had himself been an educator and who took a helpful interest in my father's ambitions. Their home was our home when we were there, and we went frequently.

Mrs. Pearre often brought over letters from the missionaries to read to Mother. And when I saw her coming up the walk no concoction of mud pies or construction of flower hats was interesting enough to keep me from following her in to hear the news. Childish fancy was caught by the stories of strange people in strange lands and, although not all that she read or the conversation that followed was understood, it kindled a desire to be realized later that I, too, might some day be a missionary.

The Pearres had quite a collection of curios which they often discussed with us, telling us the stories that had been told to them by those who brought these treasures from other lands. I remember as vividly as yesterday those quiet afternoons when Mother and Mrs. Pearre sat and sewed and Mr. Pearre read to them from the *Missionary Tidings* or *Intelligencer* while I played dolls in a corner.

*Formerly missionary to Japan. Just now engaged in special work for missionary education department.

Caroline Neville Pearre

A few years of such companionship were all that we had with them. Mr. Pearre's failing health made it necessary for them to go elsewhere to live. I can remember how elated we were after that when Mother received letters from them. With her many public engagements Mrs. Pearre found time to write to us, keeping us informed on missionary happenings and interested to read for ourselves from the sources that she had introduced to us. It is not strange that my mother became a sacrificial giver to the cause she had thus come to love and was always active in missionary organizations.

Ah me! those were the days when every man, woman and child who loved the missionary cause was willing to work for it and really did without things when he "sacrificed for it." I can see Mother and Mrs. Pearre now as if it were yesterday, carefully ripping, sponging and turning their old dresses so that they might give the prices of new ones as their "Easter Love Gift."

Mrs. Pearre's picture, the one that is most familiar to all missionary women, had an honored place upon the walls of our home no matter where my father's work carried us. I am sure her influence must have reached out in this way to countless other homes as well. Anyone that has ever looked into her face, so full of love and kindliness, and has known the deep passion for the spread of the gospel that possessed her soul has surely been challenged to greater loyalty and devotion for the cause she loved.

The author. See biographical sketch on next page.

"That They May Be Saved"

(Romans 10:1)

By PEARL H. WELSHIMER*

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PAUL'S consuming passion was the salvation of men. His heart's desire and prayer to God was for Israel's salvation. Paul knew the power of the Gospel and the needs of men. The heavenly vision pointed him to a path leading out and on to the evangelization of all men. That vision induced him to preach in Damascus, in Jerusalem, it took him to Antioch, and sent him out on his missionary journeys. He could not get away from it, nor had he any desire to forsake it. It was his life.

Paul labored not in the dark, but walked in the light. He knew whom he believed, knew His power, and relied upon His promises. To him the greatest accomplishment was saving a soul.

The apostle to the Gentiles was not a hireling. He was not evangelizing simply to have a job. He marched under the Great Commission. Preaching the gospel was to him the challenging task. The program of the church is found in the Great Commission. Jesus said, "All authority hath been given to me, in heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." That's the program. And the true preacher of the gospel cannot get away from it. Everything else is secondary—this is primary. The preachers of the first century were absorbed in that program. Not only the preachers, but the disciples, "went everywhere preaching the Word."

This evangelistic program sent Philip to preach to the Ethiopian on the road between Jerusalem and Gaza. To save Cornelius the angel of the Lord appeared unto him and told him to send down to Joppa for a preacher, whose name was Simon Peter, who would tell him words whereby he could be saved. It was the preaching of the gospel by Paul to Lydia that opened her heart and caused her to give heed unto the things he taught.

Seeing the fields white unto the harvest, Christ requested the disciples to pray the Lord of the harvest to send reapers into his harvest. The need is as great today as it was in the first century. Before people can be saved some conditions must be recognized and some situations met.

I. *Men are lost without Christ.* "There is no other name given among men whereby we can be saved." God has but one plan through which is to be accomplished the salvation of men. Paul set it forth when he said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth." Men are not saved because they are well-born. Rich or poor, black or white, their ancestry, be it ever so praiseworthy, cannot save them. "All men have sinned and come short of the glory of God." While we were sinners Christ died for us, and without the shedding of blood there is no remission of sins. All the sacrifices in the Old Testament form a picture of the sacrificial Christ. All the blood sprinkled upon Jewish altars wrote the prophetic story of the shedding of Christ's blood for us. The shed blood of the Lamb of God means nothing to any man in the world today who refuses to appropriate that shed blood to his own salvation. Christ simply makes it possible for men to be saved if they will to be saved. "Whosoever will may come." "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish but might have everlasting life." A man is saved if he wills to be saved. He is lost if he wills to be lost. The conditions of salvation must be met before any man can be saved. Men are either saved or lost, there is no middle ground. They are saved when in Christ, and lost when out of Christ. "There is now no condemnation to those who are in Christ Jesus." "As many as have been baptized into

*This is the last of the series of ten sermons by the ministers chosen in WORLD CALL's nation-wide poll as our "ten most effective preachers."

Christ have put on Christ." To Nicodemus, Jesus said, "Verily, verily, I say unto you, except a man be born of the water and of the Spirit he cannot enter into the kingdom of God."

II. *Our big task is to create the desire for salvation.* Jesus said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." The difficulty is, too many are content in their present condition. They have no hunger and no thirst for a better life. They do not believe in immortality and are not concerned about the future. They believe in neither heaven nor hell. The preaching today that will arouse people from their lethargy and cause them to be concerned about their soul must be positive preaching. Humanity must be shown the fact and the awfulness of sin. The call of the hour is the call to repentance. When men will preach as did the apostles on Pentecost, then the crowds will cry out as did the Pentecostal audience, saying, "Men and brethren, what shall we do?" Preaching that presents God merely as the representative of an idea, as is Uncle Sam, and leaves the Christ standing before the world stripped of his divinity, considered only as the fleshly son of Joseph, the carpenter of Nazareth; preaching that presents the Word of God as the product of humanity's thinking, and leaves the world believing that the Bible is just another book of man's own making, added to the crowded libraries of the world, will never arouse a soul to cry out for anything.

Pearl H. Welshimer

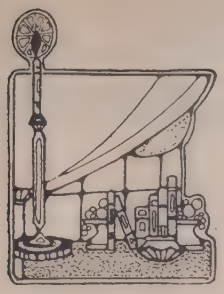
Welshimer, Pearl H., clergyman; b. York, Union Co., O., Apr. 6, 1873; s. Samuel and Louisa (Wilson) W.: A. B., Ohio Northern U., 1894; A. B., Hiram (O.) Coll., 1897; D. D., Butler U., Indianapolis, Ind., 1926; D. Litt. from the Cincinnati Bible Seminary, 1929; m. Clara Hornig, of Vermilion, Ohio, May 15, 1900; children—Helen Louise, Mildred Katherine, Ralph H. Ordained ministry Christian (Disciples) Ch., 1897; pastor Millersburg, O., 1897-1901, 1st Ch., Canton, O., 1902 (membership of over 5,000 and Bible Sch. of more than 6,000—said to be second largest enrollment in world). Pres. Disciples Congress, 1913, 19, 20. Pres. Phillips Bible Inst., Canton, O., 1912-17. Republican. Author: Bible School Vision, 1909; also a volume of sermons, 1928, and various tracts. Contributing editor "The Lookout" for 20 yrs. Home: 503 High Ave. N.W., Canton, O.—From "Who's Who in America."

In Revelation thirteenth chapter John was handed a reed, like unto a rod, and told to measure the temple of God, its altar, and the people that worshiped there. The temple is the church of Christ, the altar represents the worship, and the people constitute the membership of the church. That measuring must go on until the coming of the Son of God. The measuring rod is the Word of God. When the church of Christ measures up to the divine standard in its creed, its doctrine, its polity, and its life, the spirit of evangelism will send forth the membership with such power and zeal the like of which has not been witnessed since the days of the apostles.

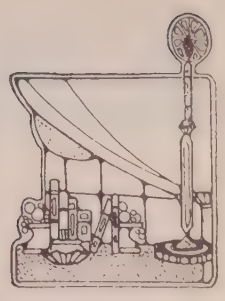
III. *Every man an evangelist.* The church will enlarge its borders and add daily to the saved when every member is a seeker after souls. "Ichabod" will be written across the door of that church which depends entirely upon the evangelist or the preacher to enlist in the work of soul-saving. Nothing so impresses one as a noble life. Jesus had that in mind when He said, "Ye are the light of the world." Paul said, "Ye are epistles, known and read of men." About all some men know of the gospel is what they see in the lives of those around about them. If that life be in accordance with the Scriptures it becomes a good epistle, and it is a light that lightens the way of men who follow. In addition to living the life, one is commanded to speak the word. In the Sermon on the Mount, Jesus opened his mouth and taught them. When Philip preached to the Ethiopian, he opened his mouth, and, beginning at the Scripture where he was reading, preached unto him Jesus. When Andrew had spent a little time with Jesus one afternoon, he hastened to his brother, Simon Peter, and told him about the Messiah, and took him to Jesus. It still remains true that "The gospel is the power of God unto salvation," with a man behind it. It takes men to reach men. The world is full of untouched people—folk who need only the invitation or the persuasive word, or the perplexing problem solved, to lead them to Christ. Many a man walks our streets who to himself says, "No man careth for my soul." We cheapen Christianity and give the lie to our faith when we fail to talk to others about this, the most important thing in all the world.

IV. *The saving church is the prosperous church.* "He that winneth souls is wise." Winning souls keeps a church aggressive and active. It hasn't time to quarrel, for it is too busy about big things. It doesn't dissipate its strength in the little, trifling, inconsequential matters. It doesn't spend all of its time keeping useless machinery going. It has an objective. It is going somewhere. It is happy because it is accomplishing something. It is peaceful because it hasn't time to touch discordant notes, and it walks in the blessing of God. An artist was one time asked to paint a picture of a dead church. He painted a beautiful structure, with massive towers, cathedral-like windows, a wonderful organ, a great choir, and in the pulpit he placed an eloquent preacher. The church and the worshippers gave every appearance of being thoroughly satisfied. It was a picture good to look upon. In the vestibule there was a missionary box, over which the spiders had placed their web. That was his picture of a dead church. The church that

(*Continued on page* 26.)



Book Chat



Niebuhr, A Modern Jeremiah

By C. E. LEMMON

EDGAR DEWITT JONES in his recent symposium on American preachers has an interesting essay on Reinhold Niebuhr, formerly Detroit pastor and now professor of applied Christianity at Union Seminary, New York. Dr. Niebuhr certainly occupies a front rank among religious leaders of our time and Dr. Jones points out that he is probably the most popular preacher to young people in America today.

Having just finished a careful reading of his *Reflections at the End of an Era* I am asking myself the question, why do the young people like him? It is not because they understand him exactly. Few people really understand him. As a stylist he would go to the foot of the class. It is told of him that he read a paper before a ministers' club several years ago and in the discussion that followed one of the ministers said, "Niebuhr, if your style were not so abominable you would be one of our great contributors to American letters," whereupon Niebuhr without changing so much as a word sent the manuscript on to the *Atlantic Monthly* where it was immediately accepted and published. While his writing may carry a certain distinction of thought acceptable to the *Atlantic* there is a kind of rocking-chair rhythm and balance to his sentences which make it difficult to persist in reading him. The fact is that our young people do not read him at all but they do listen to him speak. Even then I am not sure that they know exactly what he is saying to them. It is upon some other basis altogether that he makes his appeal to youth.

I think it must be his mood that attracts the young. Everything that he writes has a gloomy cast. His solemnity of utterance is of the low hanging cloud variety. His humor is tinged with darkness. This fits the mood of our more thoughtful young people.

Coupled with this mood is another element that may account for his popularity and that is his dogmatism. He has the art, if one may call it an art, of balancing a long turgid sentence to make it seem judicious but premising the whole thing on a dogmatic idea, the bluntness and boldness of which would scarcely get him a hearing if the dogma were detached from its wording. He sprinkles his sentences with the word "inevitable," prophesying the collapse of our modern capitalism, the class war that is to come with the rule of the workers, and the new war in Europe which is "only a matter of years."

Niebuhr thinks that the liberal culture and with it our liberal religion based upon the law of progress and the development of human values has played out. He does feel that religion is needed to qualify the brutalities of the inevitable class struggle but warns that it must be more potent than the religion that has failed to temper the fierceness of the competitive conflicts of our dying economic order.

If you have not heard him speak it is hardly fair to judge him by his philosophic-economic writings exclusively. Another and fairer picture of the man is given in his diary published in 1930 as *Leaves from the Notebook of a Tamed Cynic*. It is a delightfully human account of his pastoral relationships and activities in his more than ten-year pastorate in Detroit and is a revelation of the fine human fellow that he is, an aspect of his personality recognized by his associates and audiences but concealed in his writings.

REFLECTIONS is not his ablest book, though it is very good. His best work was published last year. *Moral Man and Immoral Society* is a well-organized discussion and a careful analysis of the social and spiritual resources of our day and their adequacy or inadequacy to meet the needs of the hour. His first noteworthy book was published in 1927 and was called *Does Civilization Need Religion?* When it was published less than seven years ago it was at once recognized that America had a new prophet. In reading these books it is quite easy to trace in them a tendency for the author to grow more absolute in his social radicalism and more conservative in his religious ideas.

Reinhold Niebuhr is important to our American church. He is our Jeremiah. Disconcerting, boldly dogmatic, young and intellectually vital, appealing to the youth, reflecting the mood of our day, we cannot afford to ignore him nor can we dismiss him with a nonchalant shrug. My own fear is that his writings show him to be more and more preoccupied with economics and less and less interested in religion. This seems to be a general tendency with social radicals. Norman Thomas was once a Presbyterian preacher, Kirby Page was once a Disciple pastor, and Niebuhr not long ago was leading prayer meetings in a little church in Detroit. These radicals may jar us and irritate us and tempt us to stone them but we cannot afford to let them depart from us.

Change and Challenge
in Home Missions

By STEPHEN J. COREY*

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I AM writing as I travel through Kansas and Oklahoma. I have before me the *Kansas City Times* with an article depicting the newness of this frontier forty years ago. It deals with stirring events in the "Cherokee Strip" and describes the historic race by 100,000 home seekers into that Indian reservation, now a part of the fertile and well-developed state of Oklahoma.

We Are Now an Old Country

That was the background of home missions forty years ago. There never was anything to compare with it before and there never will be again. In those days our home mission enterprise consisted largely of establishing churches and helping new struggling congregations to build houses of worship in those frontiers of new settlement. It was a romantic and a necessary work. Literally thousands of churches were planted thus. Today the Oklahoma frontier and practically all other frontiers in America have become settled, steady communities, with substantial cities, towns and countrysides, established business, well-developed schools and modern social life. With all this, churches everywhere have taken their place in the development of these pioneer sections, as they gradually became a substantial part of our stable and now fairly old commonwealth.

Now all this has changed. No longer can we think of home missionaries in terms of the "sky pilot" and the itinerant evangelist. No longer have we the appeal of border states, new prairie communities, and distant marginal towns on the rim of a rapidly developing country. Even the picture of the immigrant, speaking a foreign tongue, living in an alien way and as yet un-Americanized, has rapidly washed out. We now have the second generation, educated in our schools and in a large measure taking their place in the stream of our national life.

But while circumstances and trends and attitudes have greatly changed, the need of home missions has not disappeared. In fact the new frontiers, in our more compact and older life, seem to present greater needs than the old days of the thin, developing, scattered line among the outposts.

Today's Aim for Home Missions

We have passed from the geographical and expansive reach of home missions into the period when our needy field is in the areas of life and has to do, not with wide physical territories, but with continents of great spiritual need. Geographical isolation has gone, but spiritual isolation has greatly increased. Our people are settled and massed together and our country has become relatively old, but more than ever are our great populations insulated from the spirit of God.

Here then is our home mission aim and motive; to

*President, United Christian Missionary Society.

Mexican Children

win spiritually alien people to the mastery of the love of Christ, to group them in churches that are caught in the stream of his life, to train them in a discipleship that will take seriously his religion, and to provide a Christian leadership that will give itself to the transforming of life and society in a country which is vastly populated but frightfully insecure in spirit. We still have many retarded areas which must be reached, underprivileged millions who need Christian training, vast populations as yet unaware of any reality in Christ, and thousands of communities where, because of inadequate leadership and sectarian division, religion is becoming negligible and God is forgotten. It is the task of home missions to give spiritual release and a triumphant faith to these great populations.

Barefoot boys look the same, whether they are from the French field or elsewhere

Vital Evangelism

The evangelistic message and the direct winning of souls will always be vital. We will gain more and more through religious education and the quiet, indirect approach to child life, leading carefully directed youth out into a natural vital Christian life and experience. But the preaching of the gospel from the pulpit, with forthright personal appeal and challenge to right-about-face and accept Christ, will always have its vital place in a world where millions of adults have not made Christ their Master and his teaching the rule of their lives. The United Christian Missionary Society, through its work of evangelism in aids for pastors, evangelistic programs and sustaining of missionary pastors in needy points, proclaims the gospel as the answer to the deepest needs of every temperament and every intellectual level, as well as the solvent of present-day perplexities and the disillusionments which have fallen on this age.

Underprivileged Groups

As a symbol of the great opportunity in this field stands Morehead, Kentucky. In the early days when our mission school for mountaineers was established there, it was feud country. Because of lack of schools and developed leadership, sectional fear and hatred blazed forth into inter-group revenge and murder. The people belonged to a strong, patriotic race, but had no ordered sense of direction and destiny. Now the whole aspect is changed. No longer is the mission school necessary, because under such training the whole section has come to ordered life. Schools, churches and Christian homes are everywhere. Morehead itself, instead of being an outpost on the rim of an area of great cultural and religious need, is the location of one of Kentucky's great normal colleges, supported by the state.

Hazel Green and Livingston are rapidly repeating this history in their communities. All over the central and southern states are stalwart Christian citizens, who were formerly promising but neglected mountain boys and girls and who found their opportunity in these schools.

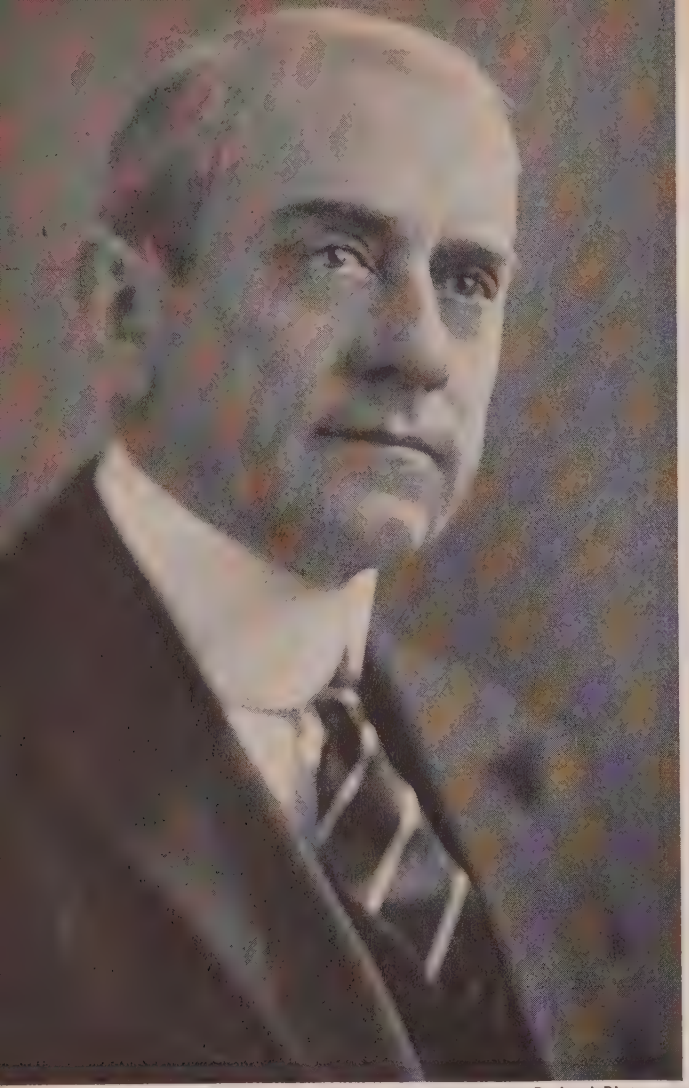
In like manner the Negro schools at Southern Christian Institute, Edwards, Mississippi, and Hawkins, Texas, have trained noble leadership for the black race. Thousands have been moulded in Christian culture and sent forth from the former through its nearly half a century of service. Jarvis, the newer school, has over two hundred enrolled today. The Institute for Mexicans at San Antonio and the Institute for our Japanese friends in Los Angeles are veritable lighthouses among these who have recently come to our shores and have borne the disadvantage of a different race and historical background. The French Acadians in the rice settlements of Louisiana and the coke region toilers in western Pennsylvania are proving rich fields for direct evangelism and social settlement effort.

Our workers in all these fields have toiled on courageously and with splendid Christian morale during the days of severe restriction in support. Not a foundation has been abandoned or a line broken. These groups are a great factor in American population and outlook. Our country holds twelve millions of Negroes, six millions of mountaineers, nearly two millions of Mexicans, one hundred and forty thousand Japanese and three hundred and fifty thousand French.

Back to the Land

Our President and many thoughtful students of the present economic crisis are convinced that a great movement back to the soil is inevitable as an alternative to indefinite relief for millions of our people.

What a responsibility this brings to us who have been so largely a rural people! These people will be in great need of spiritual care. Our people must stand ready to cooperate with other communions in saving religion for over-churched and under-discipled rural communities. Home missions is the answer.



—Bachrach Photo

Peter Ainslie

Apostle of Christian Unity

By EDGAR DeWITT JONES*

A PROPHET has passed from us! Peter Ainslie died Friday morning, February 23, in a Baltimore hospital, after an illness of about six weeks. Thus ended a forty-three-year ministry in that city, and the close of one of the most unusual and fruitful careers in the American ministry. The newspapers printed columns about this beloved Christian leader and paid him editorial tribute impressively phrased. His body lay in state for two days in the Christian Temple and thousands looked upon the noble face of their friend and benefactor. The Temple was packed for the funeral service despite the blizzard that raged over Baltimore, and standing room was at a premium. Dr. Ainslie arranged his own funeral, requesting that there be no eulogies of him personally, but instead brief speeches on the causes that he loved and to which he gave himself with such abandon. He chose the hymns and selected the speakers. A Jewish rabbi and a Negro preacher spoke of Dr. Ainslie's work in behalf of racial justice. Other friends spoke of his interest in world peace and Christian unity. Finis S. Idleman of New York voiced the intimate personal words. A layman presided and another layman, both long-time members of Christian Temple, offered prayer. The Governor of the state had planned to be present, was detained by the storm, and wired his regrets. The mayor of the city was there and scores of the ministers from Baltimore vicinity, and several from a distance. The service lasted two hours and at the grave side Dr. Arthur B. Kinsolving, rector of St. Paul's Church, read the impressive ritual of his church.

Peter Ainslie was a Virginian by birth and of a third generation of preachers. All of his life he carried with him the charm of a chivalrous southerner. His speech was golden; his pronunciation and accent were delightful. He married late in life, Mary Elizabeth Weisel, a gracious woman who became the mother of little Mary Elizabeth and Peter III. There was given to this rare couple nearly nine years of ideal wedded life, for which we give thanks.

Dr. Ainslie's ministry in Christian Temple, Baltimore, was unique. His personality inspired, shaped, dominated it. Of that church, he was preacher, pastor, teacher, big brother, physician of souls. His hand was upon every phase of the congregational life; his heart was in it all. His conduct of worship, the administration of baptism, the celebration of the Lord's Supper, were peculiarly his own, reverent, devout, beautiful. If it is impossible to separate Trinity Church, Boston, from the spirit of Phillips Brooks, it is likewise true of Christian Temple and the spirit of Peter Ainslie.

Yet for twenty-five years Peter Ainslie was away from his church for a large part of the time. He became a national figure, then international. He emerged among his brethren as an apostle of Christian Unity, becoming the Thomas Campbell of his generation. He graced the conventions of his communion with poise and persuasive eloquence in behalf of the reunited house of God. He led innumerable conferences, wrote many books, and made a myriad of speeches on Christian Unity. He crossed and recrossed the ocean, sat in conference with the great of church and state as well as the humblest Christian, conferring, planning, praying for union. In the past two decades no important national or international meeting of church leaders with Christian Unity as subject has been held without the presence of Dr. Ainslie. Consider his contributions to this holy cause: the Association for the Promotion of Christian Unity; the Christian Unity League; the periodical which he founded and edited.

(*Continued on page* 26.)

*Pastor, Central Woodward Christian Church, Detroit, and president of the Association for the Promotion of Christian Unity.

On the Social Battle Front

The Amazing Proposal of Jesus

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare

WITHIN recent years historical research into the life and times of Jesus has thrown a flood of light upon the social, political and religious conditions under which he lived and worked. These facts were not included in any formal way in the writings of the New Testament because they were still a part of the social pattern when much of it was written and because they were part of the social background of both writer and reader.

There were four principal parties among the Jews at this time. At the extreme left a revolutionary group called Zealots advocated revolution, believing that God would intervene to save Israel as he had done in the past. It was this group that fomented the bloody uprisings which kept Roman governors on edge throughout the whole period of Roman occupation. At the beginning of his ministry Jesus met the challenge of Zealotism and refused to align himself with it, though "the kingdoms of this world and the glory of them" might lie at the end of the way. It was the Zealots that would have taken him by force and made him a king, had he not escaped from them. And it was upon the Roman fears of this group that Jewish leaders played at the trial of Jesus.

At the extreme right stood the Sadducees, wealthy, urbane, cosmopolitan Jews who held many important offices and considered themselves citizens of the world. As realists they recognized the power of Rome and the futility of revolt. Their solution to the problem was a frank acceptance of Greek and Roman culture making such modification of Jewish religious ideals and practices as were necessary to bring them into harmony with the world of which they were a part.

THE Essenes were ascetics who advocated a monastic life, believing that a purified remnant of Israel would be saved by divine intervention to rule the world.

By far the largest and most important group, numerically, were the Pharisees, whose very name stands for zeal for the Law. They were fanatically devoted to Jewish religion and culture and were determined to save them at whatever cost. As they saw one after another of their liberties disappear they clung more tenaciously to the temple and its rituals and to the synagogue and its services, prepared to make whatever sacrifices might be necessary to save these institutions. As bitterly as they hated Rome and as glad as they would have been to see her humiliated, and as devoutly as they hoped for deliverance, they were prepared to trade any right or privilege in return for non-interference with Jewish religion and culture.

Jesus accepted none of these. Instead he made a proposal which the Sadducees viewed no doubt with superficial unconcern. To the Zealots who followed him and heard him talk about the Kingdom of God it must have seemed an acceptance of their revolutionary program. At least some of his disciples to the end persisted in the belief that he would set up a Davidic kingdom. The Pharisees perhaps more clearly than any other group, perceived what Jesus was about and understood the danger that it involved to themselves. It was because they saw that should his program prevail "the Romans will come and take away our place and nation" that they finally encompassed his death.

WHAT was that program? To lift Jewish hopes of the Kingdom above its narrow nationalistic setting, center it in himself as the fulfillment of messianic hopes and send it forth to make conquest of the cultural and religious life of the world. The Zealot program of rebellion was desperate and futile. The course of the Sadducees would result in the synthesis of Jewish religion into a cultured paganism. The tricky, double-dealing hypocrisy of the Pharisees would eventually involve the Jewish people in disastrous conflict with Rome. The way of triumph was not the way of empire, but the way of the spirit. The ancient Hebrew dream of the Kingdom of God could come true. But it should be a spiritual kingdom rather than political. Men of all races, nations and colors should be called into a kingdom of which God is king, and in brotherhood be taught to do the will of God.

Ancient traditions were to be forsaken and a program accepted which would make cultural and spiritual conquest of their very oppressors. Israel as a political entity was destined to die. But Israel as a spiritual power should make conquest not only of Rome, but of the whole world. It was an age-long, world-wide conquest, transforming every individual, every area of life and every institution of society into the likeness of the will of God. It was founded in the passion of the Hebrew prophets. It encompassed all of life and projected itself beyond death to immortality with the Father. It was indeed "the Kingdom of God" beginning with the individual and extending to every area of life, to every social institution, and to the whole world.

Peace and Justice in the Chaco

By A. E. ELLIOTT*

WHAT is the war doing to Paraguay? Friends coming to take their children from our boarding school in Asunción at the termination of the school year reported that in the interior towns one sees only women, old men and boys; that malaria, dysentery and typhoid fever are present everywhere, and that there are few doctors to care for the sick. Deaths are especially numerous among the small children.

In Asunción life is quite normal. Women are dressing well, perhaps better than usual, theaters are generally well filled, and cafés do a good business. About one-half of the men one meets are in uniform. What they all do in Asunción it is hard to imagine.

Farmers are being told to plant more than ever before, and if there are not too many grasshoppers and too much hot wind and if there is sufficient rain at the proper time, Paraguay will probably raise greater crops than ever, even though a large proportion of her male population is mobilized. The often-repeated statement that "in Paraguay women do most of the work" will be more true than ever this year. War everywhere and it always means a great increase in sickness, death, injustice and graft. It must be said, however, that Paraguay has kept prices down remarkably well. The merchants in general have imported very little in the last two years.

Nurses dressing the wounded in the Allen-Stone Building, Asunción, Paraguay

Many things which come from the exterior are just not to be had. On the other hand, hundreds of trucks and gasoline to run them and all sorts of war material have naturally been imported. It is hard to understand where the money comes from to run this war. Before the war Paraguay found it difficult to pay her public servants and often the school-teachers in the country had to wait months for their salary. Now there are thousands of military officers added to the public payrolls and they are paid well and many are paid to date. Someone has suggested that it does not cost very much to have the American Bank Note Company print paper money. That may be one explanation, but I do not know that it is the only one.

The Chaco War and Our Former Students

Naturally a good many of our friends, former students and a few of our faculty are in uniform and have been to the front. Eight have been killed. A great many of them have returned to the hospitals of Asunción sick or wounded. Others have had leave of absence because of long service in the battle-line. What is the war doing to them? For one thing all of them have had and most of them still have malaria. What the war has done to the health of Paraguay would be a calamity even had not one soldier been killed or wounded. Some fifteen thousand have been killed or wounded or have died of disease. One of our brightest former students tells of having taken part in eighteen battles, most of them in the open or in a very poorly constructed one-man trench. His nerves were badly shattered and his ideals shattered as well. Another relates how he went into action with some twenty men and lost all but one. Another tells of being in seven battles, six of them being attacks in the open. He states that many changes must be made if trouble is to be evaded after the war. There have been so many injustices which people will not soon forget once the fear of the enemy is no longer haunting them.

But the worst part of the war is not that diseases have spread throughout the republic or that so many have been killed, but the state of mind of those who have been lucky enough to save their lives. Life has lost its value for many of them. Death means nothing. One former student had come by plane to Asunción because his mother had passed away. He talked

*Director of Colegio Internacional, Asunción, Paraguay. Asked by the American Fellowship of Reconciliation to serve as peace-maker between Paraguay and Bolivia.

of her death as if nothing uncommon had happened. His remark was, "It is too bad, but we are used to death." There was not a tear to be seen in his eyes. Some reports have insinuated that the Bolivians are not good fighters, but our students say that this is not true. They say the Bolivians, and especially the officers, are good fighters. When asked regarding discipline at the front they reply, "We don't know much about military discipline, but when the order comes to fight we all turn in and fight with all our might."

Faculty tea at Mary A. Lyons Hall, Colegio Internacional

The Chaco War and Montevideo Conference

This article has been written in Montevideo. The Seventh International Conference of American States has been in session for nearly two weeks. Mexico's delegation asked for a truce during the conference. The conference appointed a special committee to study the Chaco war and advise what the conference can do. President Terra of Uruguay has worked with this committee hoping to find a solution, but the war goes on. The great Paraguayan victories of the last few days seem to have eliminated Bolivia's hired German general Kundt. He contracted to deliver the Chaco to Bolivia. He has failed. He was practically dictator of the Bolivian Army. At present Paraguay feels she has won the war. A definite settlement can only come by arbitration. It is to be hoped these two war-weary nations will be willing to arbitrate.

There is a Bolivian school-teacher here. She has been commissioned by many mothers in Bolivia to carry Christmas greetings to Bolivian prisoners in Asunción. I sat beside her at tea on Sunday. She is now trying to get permission from the Paraguayan authorities. A woman from Mexico and another from Santo Domingo plan to go with her. I do not think it is wise for her to go. Something serious might happen to her, and I am quite sure the authorities will not let her go. I have tried to show her that it was much more important to work for definite cessation of hostilities and that I was just as anxious to have them stopped for the sake of Bolivia as for Paraguay, but I failed to get any enthusiasm from her on the cessation of hostilities.

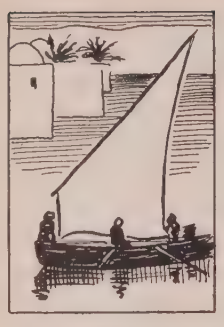
This conference does not wish to do anything that would interfere with what the League of Nations is doing. However, there is a strong feeling that the conference should not close without securing cessation of hostilities. The League's Commission is now in La Paz, Bolivia. Its secretary is a brother of Dr. Enrique Buero, the general secretary of the conference. It is hoped that the secretary of the League's Commission will be in Montevideo within a few days and that some way will be found for this conference to cooperate with the League's Commission so that both Bolivia and Paraguay will see that the world is united in condemnation of the Chaco war.

New Religious Educator for Missouri

THE department of religious education has secured the services of Vere H. Rogers as the joint representative of the Missouri Christian Missionary Society and the department of religious education of the United Christian Missionary Society in Missouri. Mr. Rogers begins his work on April 1.

Mr. Rogers is an A.B. graduate of Drake University. He also studied for a time in Cambridge University, England.

He has had wide and successful experience in the pastorate. He started preaching in the fall of 1916 before entering college, and after entering college he served as student pastor at Swann, Iowa. Leaving Swann to enter the army in 1918 he served overseas and was honorably discharged in August, 1919. During his school year of 1919-20, he was a student pastor at St. Charles, Iowa. Upon returning to school the following year, he served in Minburn, Iowa, and remained there until he went to the mission field in October, 1922. Mr. Rogers served a year in Jamaica very successfully and then due to a desire to have more schooling, returned to Iowa and preached for the church at Colfax. He closed his work there in April, 1926, and went immediately to Plattsburg, Missouri, where he has remained ever since. Easter Sunday this year, will close eight years of service in this church.



From Congo to Cairo

The story of a journey through the heart of Africa by four intrepid lady missionaries.* Continued from last month.

By ONE OF THE FOUR

UPON entering the Government Guest House at Shambe, we found picked out of the plaster on the wall four wonderful pictures of an elephant charging, a lion's head, the last buffalo and a giraffe running. M. R. Millais, the famous French painter, spent some time in these parts in 1928, while recovering from an illness and awaiting a steamer; he left these pictures for all who pass this way through Africa.

As our baggage was being taken on board the steamer at Juba we noticed an automobile being driven aboard one of the barges. The director of the Sudan railways and steamers informed us that the owner of the auto had been with the University of Michigan Observatory at Bloemfontein, Orange Free State, South Africa. For ten weeks they had driven from the south to reach Juba where they took the steamer for Khartoum, from which place they were to drive by compass and sextant through the Nubian Desert, then by steamer two days before running again to the desert to drive to Cairo, Palestine, Syria, and perhaps through Europe to Germany, where they would transship to New York and home for Christmas. They were making a colored film in Egypt and Palestine, which they had dedicated to missions—all proceeds to be used for that purpose.

Malakal, capital of the province and first village of any size, will always stand out in our thoughts for its Arabic school and the fine young Sudanese doctor who had graduated from Kitchener Memorial Medical School at Khartoum. He conversed freely on world subjects and while discussing tropical ulcers not only told of the various methods which they had used in treatment but finally said, "We have obtained some maggots and are going to experiment." Up to date? Yes, even using the very latest methods under different conditions.

Koste, head of the railway, was passed, and by moonlight the hills of the desert on either side of the Nile were seen, where the new dam was being built to hold the flood waters of the Nile for Egypt.

Khartoum, capital of the Sudan, had paved streets, electric lights, street cars, large buildings, a zoo of Sudanese animals and a fine boarding school of the United Presbyterian Board for boys and girls, which we had the joy of visiting. Conducted by missionaries we visited the bazaars and watched the workmen beating and filigreeing silver into objects of beauty, tooling leather and working ivory.

When we registered at the Hotel Gordon, "Nationality, American; Occupation, missionary," the proprietor said, "Oh, yes, I am a graduate of your American Mission Commercial School at Alexandria." During our wait of two days for the train, he was constantly searching for ways of assisting us.

Twenty-two hours by train through the hot, dirty Nubian desert, with its almost constant mirages and lack of vegetation, brought us to the steamer "Meroe" at Wady-Halfa, below the great Nile cataract. Two days on the boat rested us and cleaned us for the next long desert trip by train. For the first time we now had rocky, mountain river banks.

As the Nile recedes, the soil is planted. Many times we saw a line of grain almost ready to harvest, next to it a half-grown crop and nearer the water plants two inches high, with a man at the water's edge sowing seed.

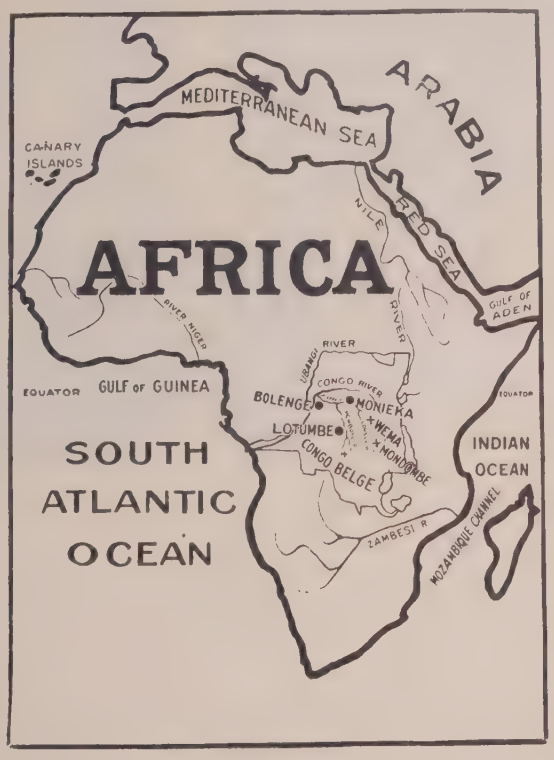
All along were water wheels with water pots tied to the wheels each drawn by oxen with a young boy riding all day long behind. Only where they can obtain irrigation water do they have crops. Date palms are seen in clusters. Houses have flat roofs. All sleep on these roofs in order to obtain a breath of air and any coolness which may come.

Assuan, or El Shallal, was our last river port. Here is the noted irrigation dam, the Island of Philae, perhaps the oldest island in history, with its beautiful Temple of Isis built thousands of years ago. Here also are the granite quarries where were quarried the obelisks which were once in the Karnak at Luxor, or at ancient Thebes, as well as statues, columns and parts of buildings as far away as Palestine.

After three hours by train we reached Luxor where in the morning we crossed the Nile in a sailboat, took an old Ford and drove

*Goldie Ruth Wells, Myrle Ward, Ruth Musgrave, Faith McCracken.

about three miles among barren, rugged, rocky mountains. At last we were in the Valley of the Tombs of the Kings. Sixty-two tombs have been discovered, but we chose to enter only three. The first was that of Tut-Ankh-Amen, whose tomb was discovered in 1922. We went down stairs hewn out of solid rock into a room off of which was a storeroom, and below, to the right, the mummy still rests in its sarcophagus. All other riches from the four rooms have been taken to the Egyptian Museum in Cairo.



The next two tombs were three flights of stairs into the earth, with a room at the foot of each. One had a deep shaft to deceive the robbers, who of course searched for the riches placed in these tombs. There was much bas-relief work painted in beautiful colors. The third tomb we entered was that of the king who had the most skilful living artist paint his tomb, and who then put the artist to death so that no one else might have as beautiful a final resting place as his own.

We also visited the tombs of the Egyptian queens and then on to Karnak, which took 2,000 years to build and was shaken down by an earthquake in 27 B. C. Here we saw 1,000 acres covered with 500 sphinxes, the base of six obelisks with only one now standing, and hundreds of columns, many still showing their once brilliant paintings.

We were there just twenty-four hours, but our hearts will be heavy for a lifetime after seeing the work which took hundreds of thousands of slaves to execute to the glory of those useless kings.

Our next twenty-four hours were spent on the train. At night we tried, not too successfully, to sleep sitting up. We reached Cairo on Sunday morning. After cleaning up, we made ourselves known at the American Mission. The English service was at six o'clock, they said. Services are conducted in six languages in this one building each Sunday, and there are numerous other meeting places throughout the city.

Tears came to our eyes that morning as we heard a pipe organ, a choir, an anthem and a stirring sermon. Our first English service since leaving America more than four years ago moved us deeply—more so, probably, than any of the hundred other English-speaking persons present.

The Pyramids, Sphinx, Citadel, Alabaster and Coronation mosques and the Egyptian Museum were all visited, but we spent more time with the living than with the dead.

We visited the Girls' College of the American Mission, which would be a credit in buildings, staff, students and curriculum to any American college; several girls' and boys' schools among the various classes of people; clinics, where we felt that our eyes certainly should become sore, since everyone was being treated for sore eyes; the American University at Cairo, with its $100,000 building, just completed, which houses its co-educational classes for students from Egypt, Palestine, Syria and other countries, its extension work for adults and its school for the training of missionaries in the language and customs of the people whom they are to serve. Miss Emma Wilson of Des Moines, Iowa, a graduate of Drake University, and office secretary for the American Mission, received us heartily. She said, "Only the lonely ones of our brotherhood know what it means to have your 'very own' pass by." She extravagantly spent her precious time in showing us the wonderful bazaars of Cairo, where one watches the workmen making gold and silver tapestry, brass, pearl inlay and other things. We were grateful to her and the many other missionaries in Cairo for making our stay there so pleasant.

We had read of the Mohammedan trouble in Cairo last summer and realized that Cairo is the outstanding Mohammedan center of the world, with its training school for leaders for all Africa and the Near East. We asked several missionary leaders as to the effect of this anti-Christian agitation upon their work. They replied that among the better educated and in their higher schools, they had more Mohammedan pupils than ever before, but that in the slum schools, among the very ignorant, there had been a falling off of pupils. One of their pastors said during the trouble, "Good will come from it, for it brings us before the people."

As we drew near to the railway station we saw a large statue. It showed the Sphinx with a woman standing before it, throwing back her veil. Today throughout the Mohammedan world there are many happy women's faces among those without veils. They are found in Christian schools and services.

Morton D. Adams

ON FEBRUARY 8th Morton D. Adams passed to his reward in his eightieth year. In 1883, Mr. and Mrs. Adams were appointed to India by the Foreign Christian Missionary Society, as the second family in the newly established India Mission of the Disciples. They reached India in November of that year. After a short stay at Harda, the station established a year before by G. L. Wharton, they proceeded into the interior, accompanied by the four women sent out the year before by the Christian Woman's Board of Missions. They traveled two hundred miles in oxcarts, through difficult jungles and mountains to Bilaspur, where the group of six began under great difficulties the most outstanding work of our India Mission.

Mr. Adams at the very beginning began preaching tours through the district which were interspersed with long periods devoted to building houses for residences, school buildings and churches. While some work was done among the high-caste Hindus, the hearts of Mr. and Mrs. Adams and the single women were drawn to the outcastes or untouchables, who formed a major part of the population. Through earnest and direct preaching as well as kindly service, they were soon able to organize several congregations.

Mr. Adams was a good student of the language and of the people as well. He understood economic and social conditions and preached a forceful, direct gospel which met the needs as he found them. He was a good builder and was careful to construct church buildings which were simple and not above the financial possibilities of the people. He was the first missionary to use a bicycle and found it very useful in reaching many villages. It was more economical and speedy than the usual oxcart. Mr. Adams was a pioneer in spirit and effort. He threw himself into the saving of famine orphans which together with the work of other missionaries, resulted in the boys' orphanage at Damoh and the one for girls at Mahoba. He helped to open the mission station at Mungeli, thirty miles away, and aided in the institution of the mission press and Bible College. During the great famine of 1900, Mr. Adams saved the lives of many people by employing them to build our excellent church building at Bilaspur. He went farther and helped to rehabilitate hundreds of farmers and artisans, whose children and grandchildren to this day revere his memory. He was a tolerant, loving, sympathetic man and he and his noble wife built enduring foundations for the work in India. They had three fine children, Jean (now Mrs. Wm. J. Nolle), Morton D. Junior and Paul who are remembered affectionately by the older Christian community

Morton D. Adams

in India. They survive Mr. and Mrs. Adams here in America.

Mr. and Mrs. Adams came home from India in 1908, because of her frail health and to educate the children. She died some years later. For years Mr. Adams has been a beloved member and an elder for life of the High Street Church in Akron, Ohio. The pastor, George Knepper, said of him in the funeral sermon: "He was a Christian gentleman. There was something superior about him. His very speech was chaste and clean, and everything that one could reasonably expect, this man was and did. With burning convictions and with unfeigned loyalty he lived and served. I know no finer tribute for him than that given to Barnabas of old: 'He was a good man and filled with the Holy Ghost.'"

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, Lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps.

An Early Year Book

By H. B. HOLLOWAY*

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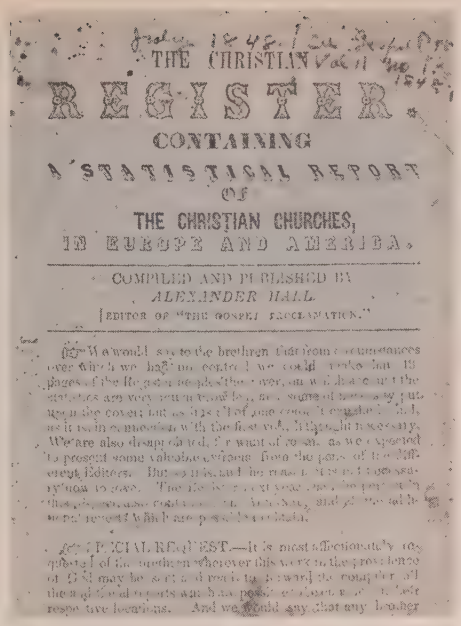
THROUGH the courtesy of Walter Scott Cook, Erie, Pennsylvania, there recently came into our hands a copy of one of the earliest Year Books of Disciples of Christ ever issued. It was *The Christian Register*—"containing a statistical report of the Christian Churches in Europe and America" compiled and published by Alexander Hall, Lloydsville, Ohio. This Year Book was issued in July, 1848 and sold for 25 cents per single copy, eight for $1.00 being issued with the assertion of the editor that "it will unquestionably prove an interesting document to every inquisitive disciple of Christ." This old and extremely valuable document was found among the old papers of Mr. Cook's grandfather, one of the pioneer Disciple preachers, Stephen Cook, of Leverings, Ohio.



THE CHRISTIAN

REGISTER.

CONTAINING

A STATISTICAL REPORT

OF

THE CHRISTIAN CHURCHES,

IN EUROPE AND AMERICA.

COMPILED AND PUBLISHED BY

ALEXANDER HALL,

EDITOR OF "THE GOSPEL PROCLAMATION."

Facsimile of first page, 1848 Year Book

To those who have part in the gathering and compilation of the voluminous data which are now carried in the annual edition of the Disciples of Christ Year Book, the opportunity of noting this early Year Book was an unusual pleasure. The editor of the early Year Book made no attempt to arrange either the names of the churches or the counties in the states in alphabetical order. In fact not even the states were arranged alphabetically but in the following order: Ohio, Kentucky, Indiana, Illinois, Pennsylvania, Virginia, Tennessee, Missouri, Louisiana, Michigan, Iowa, Texas, North Carolina, Wisconsin, Mississippi, British Possessions, followed by New York and Maryland and an appendix with the heading "The following counties in Ohio were accidentally omitted in the regular list." Alabama is shown on the second page before the preface.

The present Year Book Committee notes with secret satisfaction that even this early Year Book came in for some criticism. The editor in his preface states, "The Register is now before the reader for his inspection. . . . The brethren have generally done well in helping us forward with the work, which favor we duly appreciate; yet one editor, whose judgment is good in almost anything, emphatically refused to aid us even so much as to publish a notice of the work, from the fact that he considered it a sin! And why? Because David brought a curse upon the Jewish nation for *numbering Israel!* (2 Sam-24:10-15.) From all the correspondence we have had on the subject, we find this to be the principal, if not the only objection against a record of our numerical strength. We deem it expedient, therefore, to make a remark or two relative to this objection.

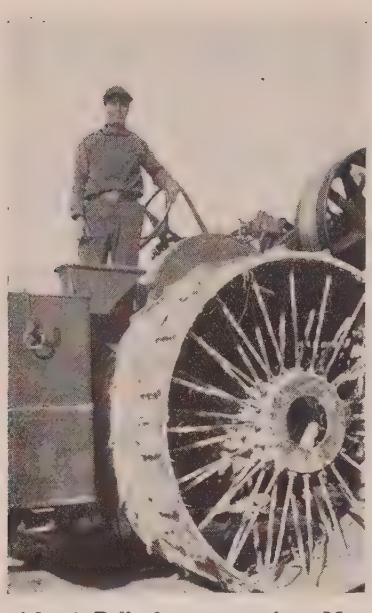
"In the first place, men who make this objection, should endeavor to maintain consistency. Yet the very editor who first presented it, can, without any scruples, publish such notices as the following: We were organized in 1840, with 27 members: we now number over 100, and meet every Lord's day."

Now like unto this present day the editor of this 1848 Year Book did not always have smooth sailing. There appeared in the *Millennial Harbinger,* a letter dated Bethany, Virginia, December 9, 1848 signed by W. F. M. Arny and addressed to Elder Hall. It appears Brother Arny seriously questioned some of the statistics in the *Register Year Book.* This letter Elder Hall published in the February, 1849, issue of the *Gospel Proclamation.* His replies to some of the criticisms of Brother Arny are quite interesting. "Having now replied to all worthy of notice in the foregoing epistle, I must be permitted to express my astonishment at the course pursued by Brother Arny. When I told him that Brother Campbell was opposed to the *Register,* he remarked with a smile that 'the Bishop' would kick against anything that did not start at Bethany. . . . He also spoke about getting the Hymn Book out of 'the Bishop's' hands to be published by a committee and sold at cost. He said it was not right for 'the Bishop' to monopolize the sale of that work. In the conversation, the American Christian Bible Society at Cincinnati, came up. He then stated that the Bishop's opposition to that society grew out of his fear that Cincinnati would become the Jerusalem of this Reformation!"

And thus we learn that an effort made eighty-six years ago to gather statistics from the Disciples of Christ was not an easy task. When we compare this early Year Book with the 1933 Year Book of Disciples recently from the press, we conclude that some progress has been made in the intervening years.

*Chairman Year Book Committee, International Convention.

Along the Trail



Adrast Bell, farmer-preacher, Mamou Church, Louisiana

All out for Japanese Christian Institute!

"London Bridge is Falling
Institute, even as it did i

Ray G. Manley teaching the Bible lesson in Girls' Summer Camp, Coke Region

Son of Pablo P. Gloria, pastor of our Mexican Church at McAllen, Texas

Indian girls from Yakima Christian Mission off to school with books and lunch sacks

Basket ball team, Livingston A
Hurt, superintende

Home Missions

at Mexican Christian
of our grandmothers

The broom factory at Hazel Green, Kentucky

Two boys from Jamaica in Southern Christian Institute, Edwards, Mississippi

Self-help made possible at Jarvis Christian Institute, Hawkins, Texas

Church at Longview, Washington, assisted by home missions department of the United Society

Livingston, Tennessee, R. B.
background

Bean Stringing Time

Each year members of the faculty of Hazel Green Academy remain for a time during vacation in order to fill the hundreds of cans necessary to the commissary department through the long winter months

Peter Ainslie

(*Continued from page* 16.)

The Christian Union Quarterly; his books, *The Message of the Disciples for the Union of the Church, If Not a United Church, What? The Scandal of Christianity, The Equality of All Christians Before God, Some Experiments in Christian Living,* the latter with a chapter on Christian Unity.

Peter Ainslie also championed the cause of world peace and racial justice. He spoke boldly, some thought recklessly, against militarism, and the plight of those who suffer because of their race or color. In the midst of the World War, the shouting and the tumult, he stood unmoved, declaring the gospel of nonresistance, inviting and receiving vitriolic and volcanic invective. In the preface to his last book he wrote:

> No person can make experiments without being misunderstood and misrepresented, but one must be as little afraid of such things as the mariner is of a northeast wind. . . . Were my heart opened, it would show footprints of friends and enemies. Both have helped me, one intentionally, and the other unintentionally. These heart-paths cross and recross as memory and imagination make the heart the meeting place of those who love us and those who love us not. . . . I hold no unkindness for those who think adversely, nor will I allow any one, by word or conduct toward me, to take from me my sense of brotherhood with every man and woman and child in the world.

The Disciples of Christ are impoverished by the death of this prophet, but richer by far because he lived and loved and served.

"Unawed by opinion, unseduced by flattery, undismayed by disaster,
He confronted life with unique courage, and death with Christian hope."

"That They May Be Saved"

(*Continued from page* 12.)

forms itself into a mutual admiration society, quite content with having numbered in its membership a group of fine folk, will not be the church that shall receive the blessing of its great head and builder. The church that will win the world must be a prayerful church. It must agonize for the salvation of men. It will be going, as did the early disciples, "everywhere, preaching the Word." And it will say with the apostle Paul, "My heart's desire and supplication to God is, that they may be saved."

V. *The challenge.* The field is challenging, the need is apparent, and the gospel has never failed. Let it run and it will be glorified. The Bible school furnishes a great opportunity for evangelism. We are told that 85 per cent of those who come into our churches today by primary obedience come through the Bible school. Here the children are reached, won to Christ, and trained in Christian service. Men and women are easily brought into the school, where the finest opportunity presents itself for instruction. The teacher is a negative quantity who does not bend every effort to the winning of the unsaved Bible school pupil to Christ. A magnet held over a handful of old, rusty nails will occasionally cause a nail to move, but the same magnet held over a handful of bright little tacks will attract them immediately. So, the Christ held before the old folk of the world, whose habits are formed and whose ways are established, will now and then cause one to move, but the Christ held before the youth of America will lift them to himself.

Complaints are made in these days that the church is not reaching the cultured, the educated, the professional men, and the big business men of the community. The church is reaching those men today about as it always has. Your doctors and lawyers, business men and cultured people of the church today, and of yesterday, and of every other day, were won to the church before they became doctors, and lawyers, and business men. They were won in youth, and when they came to be representative people of the community they were already in the church. It is difficult to get the attention of big business and professional men long enough to present the claims of Christ. They are self-centered, independent, established in their ways, and are not concerned about the Gospel and the way of everlasting life.

If the church will keep a carefully selected prospective list of members it will find in a little while a rich field in which to labor. There are individuals in many church families who are not members of the church. There are people who have fallen away from the church, who need to come back. And there are men and women who have come to mature years who can be won if proper interest be shown. Winning souls is a business, and for this business you must plan your work and work your plan. We are inclined to give up too easily. A girl in a Canton business office said to her employer one day, when taking dictation, "You have been writing to this firm for a half-dozen years and have never received an order from them. How long will you continue to write?" to which the employer replied, "Until I land them." That's the spirit of evangelism. We have active people in the Canton church today with whom we labored for a score of years before landing them. Persistent prayer, evangelistic preaching, the personal touch, and everlastingly keeping at it, will turn men from darkness unto light. Paul's urge should be ours—"That they may be saved."

The Way

Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While who walks in love may wander far,
But God will bring him where the Blessed are.

—Henry van Dyke.

Johnson to Fort Wayne

THE First Christian Church at Fort Wayne, Indiana, has a new preacher and a good one—Barton A. Johnson.

When you attended a One-Day Convention, did you think that there were almost two hundred of these meetings being held every year in the United States and Canada? Someone had to plan these conventions, to date the churches and the speakers, to write hundreds of letters to local promoters, to see that each convention was properly publicized, and to prepare endless promotional and inspirational literature. It's a big job, but for four years Barton A. Johnson has done it well.

The One-Day Conventions were only a part of Mr. Johnson's duties. He has had the responsibility of dating the missionaries, secretaries and other speakers who visit our churches. Letters must be written, and railroad schedules planned. The United States and Canada make a big territory.

Barton A. Johnson

Mr. Johnson is well trained for this promotional task. Before he became associate secretary of the Promotional Division of the United Christian Missionary Society, he served as field representative for the society in Kansas and Nebraska for five years. He rendered an exceptional service in promoting the missionary and educational program of his communion in these states.

Mr. Johnson is a native of the Middle West, and before becoming associated with the United Society, was pastor at Harvard, Nebraska, and at the South Side Christian Church in Omaha. He was educated in schools of the same state, receiving his Bachelor's degree from Cotner College, and his Master's from the University of Nebraska. His colleagues tell us that when he was at the university, he made the highest grade in sociology that had ever been made at that institution. Mr. Johnson never talks about his own achievements. During the Great War, he served with the A. E. F. in France.

Mr. Johnson takes to the pastorate the same qualities of leadership, the same ability to meet difficult situations, the same capacity for hard work, and the same consecration to his task that he has devoted to his work in the United Society. The First Christian Church at Fort Wayne, Indiana, is to be congratulated because of the capable Christian gentleman they have for their leader.

C. O. HAWLEY.

Remaking China

(*Continued from page 9.*)

what we have done is therefore reproach instead of honor. The glory should go increasingly to Chinese Christian leaders, who struggle with small backing in impossible tasks.

Again, China is not dependent on missions alone. The divine spark in men is not bound by sectarian or national or racial limits. If God is love, when we find a Buddhist or a communist or a skeptic or a fiery nationalist serving earnestly the least of these our brethren, that man is nearer to God, and serving Christ more fully, than an American "Christian" of pious words who passes by on the other side.

Professor Glover wrote that the early Christians succeeded in the Roman Empire because they outlived, out-thought, and out-died the non-Christians. What does that mean to *you* this day, as you feel the hunger of great China?

New America*

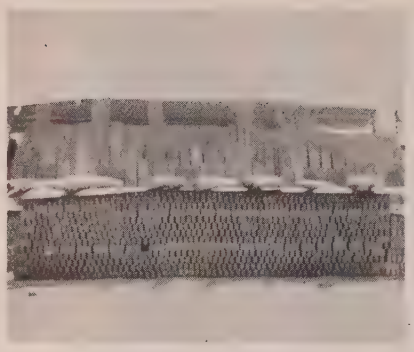
By Edwin Markham

FREEDOM, we children all
Long heard your mother-call
  In lands afar.
Host after host we came,
Drawn by your glorious name
Lit by your Torch aflame,
A new world-star.

WE POURED from every clime,
From nations gray with time,
  New dreams to build.
Freedom, we throng your gate
To mold a friendly fate,
To mold the Brother State
  That God has willed.

GOD, show us Love's great way,
And lead us day by day,
  To Love's great ends.
Oh, may our country be,
One shelter of the Free.
  One House of Friends.

*This poem by America's poet laureate recently won a prize of one thousand dollars which was offered as a reward to the poet who would write a new national anthem.



Drying brick at Hazel Green Academy, Hazel Green, Kentucky

Four future "Celèstes" in French Acadia

On the playground in the Coke Field

Typical

SOME years ago Richard went to Hazel Green Academy to enter high school. An orphan boy, brought up in a Masonic Home, he had for years been an outstanding pupil. It was with real interest that he was received into the school.

He had asked for a chance to earn his way and was given the care of the furnace and the hot water system at the boys' dormitory. This task was only one of the many duties and responsibilities that the boy carried. Each day he took the mail to the post office before six o'clock and went for the incoming mail after school in the afternoon. It was during his residence that the new building was completed, and he had no small part in the work. He helped make most of the furniture—the seats, tables, etc. Everyone who visits the building is amazed at the fine quality of workmanship. He actually did make all the study tables in the girls' dormitory with no assistance whatever.

Besides all this work he somehow managed to crowd into his full schedule time to teach a Sunday school class and to attend church in the morning and assist with the Intermediate Endeavor in the afternoon. On Sunday nights he assumed the president's chair at the Senior Endeavor, a group of about seventy-five young people.

It would seem that with these many interests some part of his work would have to suffer, but such was not the case. In his classes he maintained the same high quality of workmanship.

It was with real regret that Hazel Green witnessed his graduation. He had managed to make his personality felt in all phases of the school life.

A French Wedding

MUCH had to be done that morning to get everything ready for Celèste's wedding in the evening. In the afternoon her friends and relatives would come and in the merry hubbub of congratulations and gift-receiving, not very much could be accomplished.

The whole family helped. They cooked and they baked and they scrubbed and they cleaned—even though the little house was already spotless and the pantry filled to overflowing.

About two o'clock in the afternoon the first of the guests arrived, each bringing a huge cake or ice cream, as was the custom of these Acadian people, and a personal gift for the bride as well.

"Bon jour Dieu benisse" (God bless you) whispered Ogéara, Celèste's best friend, as she placed a huge chocolate cake on the table.

And then Ogèara wanted to see Celèste's beautiful little ring, a blue sapphire embedded in sterling flowerlets. "Oh, I wish I were you!" she cried.

The afternoon sped away, and soon Celèste found herself turning round and round like a pivot before her mother's critical eye. Celèste in her Copenhagen-blue crêpe frock with its broad white collar and huge cuffs was pretty enough to satisfy one less loving than the little French mother.

The church was overflowing long before eight o'clock. But finally down the aisle came Celèste and Dominick. The ceremony was read first in French, then in English. And in the hush of the little mission church down in Louisiana, Celèste heard, "I now pronounce you husband and wife.

They Can't Want Grass!

AS THE great vein of coal, which has made the coke regions of southwestern Pennsylvania famous, slowly burns out like a giant fuse, the miners with their families gather their possessions together and move to new localities.

The vein had burned beyond Uniontown when young Ray Manley, fresh from extensive educational study, undertook our missionary work among the miners twenty-five years ago. Many of the families from the older region had moved with the development of the new fields and the immigration from southern Europe brought a new influx of language and custom. The Christian mission had a wide field for service here and Mr. Manley with a few workers pioneered in what is perhaps the most difficult of our home mission fields. Churches and Sunday schools were opened; classes and clubs for the young people and children were started. Boy Scout and Girl Scout work progressed rapidly.

The folk of the Coke Region are the very salt of the earth. They are cordial and friendly, eager to learn and eager to please. They work hard and in surroundings not altogether conducive to joyful life. They build their houses and paint them half pink and half green, as if to defy the sooty inroads of the coke.

Green verdure in the coke region is a sign of depression, not prosperity and love of beauty. For when the ovens are not burning nature has her only opportunity to paint the stubble of acres and acres of southwestern Pennsylvania's coke fields. And when the ovens are dormant, men are not working. The people have seen too much vegetation in recent years!

These People Have Fortitude

ALLEN SHAW, home missionary pastor at Fargo, North Dakota, writes:

"The importance of this work is determined not by the average attendance of the Lord's Day meetings but by the number of homes reached. For example, what we list as our resident membership is widely scattered. One of our most active elders lives at Glendon, Minnesota, twelve miles east. A consecrated deacon lives near Prosper, which is seventeen miles west. With a membership scattered between these extremes and with many Sundays flirting with high winds, drifting snows and zero temperatures, the impossibility of uniform attendance is readily observed. These conditions, however, have tended to reveal the loyalty of many members.

"On a Sunday in December two members from Moorhead, Minnesota, walked three miles to the church with the thermometer registering ten below zero. One Saturday evening our Sunday school superintendent, living four miles out, started to drive in to the service. He arrived an hour or so after its close, having spent the time shoveling his car out of snowdrifts. He and his wife remained in the city overnight that he might be at his post Sunday morning.

"Such loyalty as this has put iron in my blood and caused me to 'thank God and take courage.' I am resolved to make whatever sacrifice may be needed to minister to these loyal souls."

Two S. C. I. graduates who are teaching

Stepping-Stones

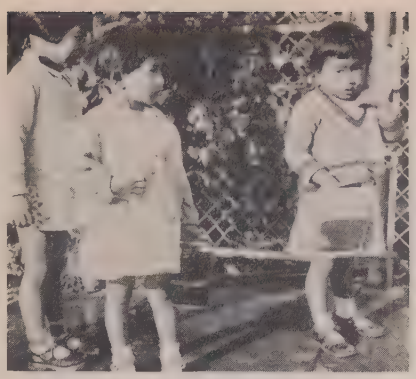
SOUTHERN CHRISTIAN INSTITUTE students get first-hand information of the educational problems which the Negro faces in the south through supervised visits to rural Negro schools, taught in many cases by S. C. I. graduates.

These trips with students and teachers into the community always have two effects, one of sadness and one of joy.

The deplorable conditions first bring a feeling of depression and discouragement. Most of the schools are one-room, one-teacher schools. The buildings are mostly shacks in bad repair. If there are any blackboards at all they are often just the inside or back side of the weather-boarding painted black. The flooring is inadequate. Often students dropping chalk and pencils are forced to go outside and crawl under the flimsy foundations to recover their possessions. The seats are rough benches with no backs, no place to write, and of course there is no place for books because there seldom are any books.

But the feeling of challenge which comes to the S. C. I. students on seeing such conditions compensates in a measure for the bleak feeling of discouragement.

The students are faced with problems through such visits to rural schools that are far removed from the theories of the textbook. In training students to become teachers and leaders in their communities, S. C. I. keeps them down to earth, acquaints them with and prepares them to meet conditions as they are. But every young Negro mind foresees a better time—when no member or group of society shall be exploited for the profit of the others.



Prepared for the "great adventure," with lunch boxes an important adjunct

A Kindergarten Glimpse

TO BE or not to be," is the question faced by the Japanese Christian Institute workers as they gaze upon the small Japanese boys and girls. They face a transitional stage, when the children cannot be wholly classified as *kindergarten* or *nursery* youngsters. But the resourceful workers have solved the present difficulty by calling the group a "Junior Kindergarten."

The resulting J. K. is somewhat like the plan used in some progressive schools where a family situation is deliberately duplicated by combining younger and older children. The kindergarten takes on a homey atmosphere as the older children take the hands of the little ones, lead them in to wash up for lunch, scrub their tiny hands and rub their little faces vigorously—while all the time the tots submit unflinchingly to these vigorous but good-natured ministrations! Even the tiny children, two and a half to three years old, help prepare the cots for rest time, helping each other in such motherly ways when they are so wee and chubby themselves that it makes one smile.

The regular hours for play, rest and food and happy atmosphere have transformed several "problem" boys into happy, helpful little citizens. One of them seems to have completely forgotten the very questionable vocabulary of American words with which he started. Another who was noted in his home neighborhood for his quarrelsome ways has discovered an entirely new sweet disposition and is quite a big brother in his attitude of helpfulness among older and younger children.

Two of the happy pupils at Mexican Christian Institute

A "Case" Study

ONE day a young mother brought her two little boys to the clinic of Mexican Christian Institute, San Antonio, Texas. As it was the third time she had come, the staff at the institute became interested and went to visit her.

They found the family in a one-room shack, furnished with almost nothing but a few boxes and one bed. The father had deserted the little group. Mrs. Gonzalez was bravely "getting along."

There seemed to be no food in the house and the visitors asked if she had any money or work. Tears came into her eyes as she said, "A woman on the other side of town owes me a dollar, but I have been too sick to go after it." Food was given to the family and some of the mission laundry work to Mrs. Gonzalez.

That happened in 1926.

Mrs. Gonzalez still does the laundry work and the mission has thus kept in close contact with her during all this time.

Once when she felt that she had come to the end of her resources she decided to get up at four o'clock in the morning and take food to a factory where Mexican people worked at night. They were glad to get an early breakfast, so this plan was successful until the factory closed.

One day as she was telling one of the mission workers some of her problems, the latter asked how she was able to go on so bravely. She answered that it was her connection with the mission—just knowing that she had friends there made her feel safe and gave her courage to go on.

Who's Afraid of a Bath?

FOUR years ago a sullen Indian mother brought her daughter to the Yakima Indian Mission in White Swan, Washington. She didn't seem very eager to entrust the girl to the care of the mission people, and after looking about her silently and listening to the missionary assure her that the little girl would receive the best of care, she suddenly said, "You no give me girl a bath from October to April. She take bad sick."

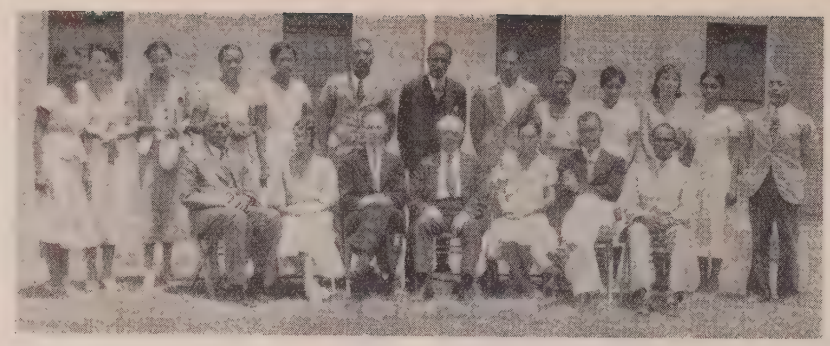
But the daughter was introduced to the bathing system of the institution, nevertheless, and what is more, enjoyed it tremendously.

Four years later this same girl and her mother stopped at the mission because of the flood waters and spent the night.

In the morning the daughter went ahead with the necessary tasks. The mother worked, too. "I know nothing, me," she said. "You have to show me like a new girl. My girl knows how to do everything just right."

After the morning work was done the mother came downstairs and said, "Little stove (radiator) in bathroom all hot. Nice for someone to take a bath."

"Would you like to take a bath?" asked Mrs. Rice. The mother smiled her assent. Mrs. Rice gave her some colored, highly scented soap and she went to have her first bath in a bathtub.



Y. M. C. A. and Y. W. C. A. cabinets, Jarvis Christian Institute, Hawkins, Texas

Jarvis Comes to the Rescue

By Venita O. Carney

DURING one of the busiest hours of the day, the president of Jarvis Christian Institute, Hawkins, Texas, looked up from his work and noticed a car—almost a skeleton of a car—pass the office. Not much attention was given to it, however, for people in all stations of life take sight-seeing tours through the campus. But in a few minutes a knock was heard at the door and two young men were admitted to the outer office.

President Ervin completed the task at hand and invited them into his private office. They wanted to attend school. Both wanted a college education so they would be better fitted to serve the needs of humanity. One was more eager than the other to pursue his quest, and his eagerness was exhibited both in conversation and actions. They had driven over two hundred miles to talk to President Ervin as both felt a conference would be more effective than letters they might have written.

Each possessed high ideals and aspirations, but neither had money enough to attend school, not even by using the "part pay" plan whereby part of the tuition is paid in cash and the remainder is worked out by the student. At that time there were no openings in the work department and it seemed as if there was no possibility of their being helped in any way.

Finally, two discouraged young men left the office. But before twenty minutes had passed the young man who had shown the greatest interest came back and talked to President Ervin again. He enumerated the things he had the ability to do, and they were the things which would help greatly in the general upkeep of the campus. He had had experience as a carpenter, cabinetmaker and blacksmith. From his conversation, he gave one the impression of being a general utility man. President Ervin told him that many had said they had the ability to do many things, but their statements had been untrue. Then the young man made a statement which was earnest and sincere:

"President, I know that you don't know me, nor do you have any way of knowing what I am capable of doing other than by my word and the recommendations sent you. I don't blame you for that, but I am just asking for an opportunity and I will show you my worth. If you find that I have misrepresented myself or if I do not come up to your expectations I will gladly leave. Neither you nor the school would be given a word of censure or criticism from me. I want to attend college, but I don't have the money to do so. I'll work. You need have no fear in that respect. All I want is a chance. Please let me show you what I am capable of doing."

Any bystander could see that this plea touched the heart of that big hearted man who is at the helm of the Jarvis school for Negroes. He was silent for a few minutes. Then he said, "Young man, it is true that we do not have room for more work students at present. We have all we need. But if you will continue to write us I will try to give you the chance you desire by the first of September. This is not a definite promise, but if it is at all possible I will help you."

How one faint spark of hope can change the outlook of the day! The young man's face lighted up immediately. "President," he said, "let me do this. You needn't write me. Let me come to Jarvis the first of September. I'll come prepared to stay if there is an opening, but if there isn't, I'll return home. In the meantime, I'll work and save the $27.00 which you require of all work students and will bring it with me. Nothing shall be left undone on my part to hinder my staying, but if there is no place for me, I'll go."

He continued to write us during the remainder of the summer, stating each time that all he wanted was an opportunity, and he would show his worth. Needless to say, President Ervin was impressed by the repeated and urgent declarations of faithfulness and worthiness. A few days before the first of September, a letter was mailed from the office telling the young man that he could enter Jarvis as a work student.

He was given the task of helping a carpenter, and very soon the quality of his work showed that he might be placed in charge, thus reducing expenses. Ever since, he has been holding responsible positions on the campus as a work student. He has been a carpenter, cabinetmaker, decorator, blacksmith and sometimes electrician. His work is satisfactory and each little task is done cheerfully, carefully and willingly. Nothing is too difficult for him to attempt, and his character and general behavior is of model type. His aim is to so prepare himself that he will be of service to his race and all humanity.

Korean Missions Are Alert

THE missionaries have been in Korea about the same number of years that our church has been in China. The people are preparing to celebrate their 50th anniversary in 1934 and we are to have ours in 1935.

One Sunday morning we visited six different churches. They were having Sunday school. No church was large time. The children's classes were held, enough to have all the groups at one then the women's and then the men's. The attendance in the smallest church was 500, and in the others from 1,200 to 1,800. In the afternoon I attended a communion service at the West Gate church where there were about 1,200.

All church buildings are erected by Koreans, and pastors' salaries and other expenses are paid by them. The missionary visits the churches and does any work he is asked to do by the Korean pastor or evangelist.

Every city and some of the villages have schools that have been built and are entirely carried on by the church members, but the majority of the school houses were built by mission funds. All schools are for the children of church members. I asked how many in the college were Christians. The young man escorting us was surprised that I should ask. He said, "All are Christians." The students in all the schools help in Sunday schools or other Bible classes and clubs.

The Bible Clubs are very interesting. I attended one where the boys from the college and girls from the Higher Bible School were teaching several hundred children who could not afford to go to school. These clubs are held every afternoon. The Japanese will not allow them to teach other subjects to these poor children so the Bible alone is used to teach, not only God's love, but care of the body and kindness to others, along with reading, writing and arithmetic.

MISS EMMA LYON.

From China News Letter.

Station UCMS Broadcasting

MISS GRACE YOUNG, who left Batang when the Tibetan mission was closed, located at the China Mission hospital in Luchowfu which was greatly in need of an American nurse. Miss Young has been doing excellent work there and the foreign department of the United Society has granted permission for her to continue service in this needy work.

Members of the executive committee were delighted with the presence at the February 13th meeting of E. M. Bowman of New York, chairman of the board of trustees of Colegio Ward, Buenos Aires, and former member of the executive committee; and S. G. Inman, secretary of the Committee on Cooperation in Latin America. Both made valuable contributions in talk and conference. Mr. Inman had just returned from the Seventh International Conference of American States held in Montevideo, Uruguay, and his personal insight of Pan-American affairs was most welcome.

Miss Adeline Goddard, director of religious education in Oklahoma and Arkansas, has been unable to do any part of her work since the middle part of September. A severe heart attack and bad nervous setbacks caused her to be very ill during January. Her friends will be glad to know that she is better and making a slow gain. Her doctor says that it will be four months before she can again assume responsibility of her work.

An interesting item regarding the J. D. Montgomerys who sailed for Buenos Aires in January, comes from Mrs. H. C. Phipps of Atlanta, Georgia. The group in the Peachtree Church prepared gifts for the three Montgomerys, enough for each to receive one for each of the twenty-five days they were to be on the boat. The value of the gifts was not large, but they were laden with love and good wishes.

Another small home missionary has arrived to help carry on her parents' important work with the Yakima Indians at White Swan, Washington. Margaret Elaine Rice arrived February 6, 1934.

The Lewis S. Smythes of Nanking, China, are rejoicing over the birth of their second daughter, Ethel Jean, who was born January 10.

Mrs. W. B. Alexander, missionary to India, had an unusual experience at the Mount Vernon, Ohio, Christian Church. Following an afternoon meeting with the women of the missionary society, Mrs. Alexander met with a group of young people from the upper grades of the junior department and all the intermediate department. After supper at the parsonage, the boys and girls were turned loose upon the missionary for an informal question period. For almost an hour questions poured thick and fast on Mrs. Alexander.

Later the missionary went to the church building to meet with the Triangle, Circle and Guild groups, following much the same procedure as that with the boys and girls. The pastor, W. J. Foster, said the entire program was one of the finest bits of missionary education ever had in the church.

Dr. and Mrs. D. S. Corpron; Douglas Ogden, five; Ruth, three; Mary, four. Luchowfu, China

Word has been received that Adaline Bucher, that much traveled young woman formerly associated with WORLD CALL and the United Society and now secretary to Mrs. Pearl Buck, will be in the States this coming summer. Friends are looking forward to seeing her again.

We have two apologies to make. In February WORLD CALL "A Congo Jephthah" is credited to Mrs. C. A. Johnston, when the initials should have been E. A. We regret this, but everybody knows that Edgar Allen Johnston and his wife have been doing heroic service in Congo for twenty years. Another error crept into March WORLD CALL in connection with another African story (and we haven't anything against Africa either), when on page 13, the girl in the center of the picture was labeled Ruth Musgrave, when it should have been Myrle Ward. Ruth Musgrave was the fourth member of this intrepid party which blazed new trails out of Africa, but she was not in Indianapolis when the picture was made.

Word has come to us of the deaths in Cincinnati of Mrs. C. C. Smith and her daughter Gertrude, the former on January 29 and the latter February 16. C. C. Smith, who had been a successful pastor, became secretary of the newly created Board of Negro Evangelization and Education in 1891 and for twenty-one years gave himself unstintedly to the cause of the Negro, much of the success of our Negro schools today being due to his labors. Mrs. Smith and Gertrude were also devoted to the work. Mr. Smith passed away fifteen years ago. Mrs. Smith was an active worker in the W. C. T. U. and one of the last of the Crusaders. Both Mrs. Smith and Gertrude were annuitants of the Christian Woman's Board of Missions, and by Gertrude's will $2,000 will come into the treasury of the United Society.

When the United Society was formed Mrs. Susanne Moffett, as treasurer of the Christian Woman's Board of Missions, became a treasurer of that society and served in that capacity for several years. Since that time she has been living in Florida and Washington, D. C. Her death occurred at the home of her daughter in Washington in February and her funeral was held in Downey Avenue Christian Church, Indianapolis, where she held membership for many years while living in this city. Our sympathy is extended to the son and daughter.

We regret to hear that Mrs. C. G. Elsam, retired missionary from India, has been suffering with pneumonia. Since no recent word has come, we are hoping that she has recovered.

H. B. Holloway, office manager of the United Society, is wearing a broad smile these days over the arrival of another grandson, born to Mrs. E. R. Tweddale (Corinne Holloway) of Washburn, Illinois. The young man's name is Russell Bruce.

We learn with interest that Marion Duncan, who spent a number of years in Batang as a missionary of the United Society, is to return to that place with some collectors for a museum. Mr. Duncan is eminently qualified for such an expedition and we wish him every success in his work.

Speaking of Books

His Glorious Shame

HIS GLORIOUS SHAME was prepared as a gift booklet for Christmas and is built around the words said concerning Simon of Cyrene, "Him they compelled to go with them, that He might bear his cross." Dr. Black holds that the shame of a crucified Messiah may be made glorious not once in a lifetime but every day of the year. Since the experience of which he speaks, namely, purity of heart, is largely a matter of attitude, Dr. Black's written account manifestly lacks the vividness of his personality. The book does not have the crucial aptness to our experience which *The Dilemmas of Jesus* possessed.

LAWRENCE BEERY.

The Eleventh Child

THIS book is Edna Geister's first attempt to enter the field of fiction, and she has written a thoroughly delightful story depicting home life in the average large family of America today.

The Eleventh Child is a story of the Porters, a family of ten children, into which Ethel, the eleventh child, came to live. As we read this story we watch Ethel adjust her life to this boisterous, fun-loving medley of Porter children. Mother Porter, who manages the family; Father Porter, who finds it hard to remember the names and ages of his many children; the mischievous twins, always in trouble; Bob, who furnishes the "happy ending"—all are friends you will long remember as you learn to know them through Ethel.

Miss Geister, who has written this story of the early "teens" (and their parents), has had a wide acquaintance with young people, and her rich and varied experience as a leader in the field of play and recreation has given her opportunity to know intimately thousands of young people. Her success as a leader in the field of recreation is well known, not only through her books, but her lectures and leadership training work in all parts of the country. Nearly 75,000 copies of *Ice-Breakers*, her first book in the field of play and recreation, have been sold.

Can Nations Be Neighbors?

HERE is a constructive discussion of the manner in which a federation of nations can be achieved by developing the national moral consciousness. Written primarily for the lay reader, Mr. Crawford, who is president of the University of Hawaii, uses non-technical language in making his somewhat startling suggestions. One is that all textbooks be rewritten with the corrected perspective of neighborliness. Another, that one thousand selected English words be adopted in all communications between nations.

He fails to come to grips with the disparagement between standards of living, in that he does not show how ethical forces are to sway economic realities. An index would greatly strengthen the volume.

LAWRENCE BEERY.

Japanese Women Speak

WHEN Miss Michi Kawai speaks the Christian world should listen. She is the greatest woman leader of Japan, and it is not strange. Her ancestors were priests at the nation's most sacred shrine for forty generations, and then her father became a Christian. This brilliant daughter has been educated at home and in America and is now the spokesman for the women of Japan as they look forward. In the preparation of this 1934 volume, *Japanese Women Speak*, she has as associate author Mrs. Ochimi Kubushiro who shares with Miss Kawai the honor and responsibility of guiding Japan's new womanhood.

This little volume is a study course in the triumph of Christian faith as it stirs and stays the hearts of Japanese women. It sketches the work of many institutions and individuals. The writer of this review knows Miss Kawai personally and wishes that she had told more of the romance of her own life and work, but her spirit of confident courage breathes through its pages. The chapter on "Peace and International Friendship" should be read in America until it dawns upon us that there are thousands of fine Japanese people who are working and praying for peace.

J. B. HUNTER.

Books Reviewed in This Issue

HIS GLORIOUS SHAME, James Black, D.D. Fleming H. Revell Co., N. Y. $.60.

THE ELEVENTH CHILD, Edna Geister. Harper and Brothers, N. Y. $1.50.

CAN NATIONS BE NEIGHBORS? David Livingstone Crawford. The Stratford Company, Boston. $1.50.

JAPANESE WOMEN SPEAK, Michi Kawai and Mrs. Ochimi Kubushiro. Missionary Education Movement, N. Y. $1.00; $.50.

ALONG THIS WAY, James Weldon Johnson. Viking Press, N. Y. $3.50.

INDIVIDUALISM AND SOCIALISM, C. W. Kirkpatrick, Kirby Page. Farrar & Rijnhart, N. Y. $2.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Along This Way

HERE is a book that more than records the achievements of a man's life. It plumbs the ocean of eternal verities. It is a mustard-seed book in which again and again seemingly trivial incidents reveal mountain peaks of character in men, some good, some bad. In lightning flashes we catch inner glimpses of many of the men who shaped our history during the last generation.

While reading this record of a creative life which represents the Negroes of training and culture, one feels the pathos of every Negro home in its courageous struggle to both shield its children from and prepare them for what the author is gracious enough to term the cramping limitations of life.

Dr. Johnson does not overlook the shortcomings of his own people, especially their apathy and lack of cooperation for the united good.

Fearlessly the author traces the Negro problem down to its roots and with equal fairness faces its implications.

Along the Way is a book that informs in many fields, arouses appreciation and creates convictions. It is especially recommended to those groups in our colleges and churches who are trying to find a way to better interracial understanding and good will.

LEILA AVERY ROTHENBURGER.

Individualism and Socialism

THIS book is packed full of factual and statistical evidence of the complete breakdown of capitalism and the urgent necessity of adopting the socialist program of deliverance. Mr. Page states that when the socialists come into power, the first logical step is the socialization of basic industries. The formula for effective socialist action is "educate and organize."

Mr. Page discusses Religion and Socialism in his closing chapter. He begins by stating that "all high religion is social not individual in essence." Christ discloses his feeling on the matter by teaching his disciples to pray, "Thy Kingdom come, Thy will be done on earth."

We are called to repentance as we read, "Religious people must be brought to a vivid realization of their awful guilt in sanctioning and supporting an economic system which in fundamental respects is the direct antithesis of their religious ideals."

This is a book which should appeal to all Christians—not only because of its religious emphasis, but also because of the wealth of material dealing with this most vital issue.

C. W. KIRKPATRICK.

Activities of Our Colleges

By H. O. PRITCHARD*

DR. H. O. PRITCHARD has recently visited the following colleges, and not only addressed the student bodies, but also held important conferences with students and faculty members:

Eureka College—February 2-11.
Lynchburg College—February 27–March 2.
Hiram College—March 5, 6.
Bethany College—March 7, 8.

Much of the work done was under the auspices of the Committee on Student Work, a cooperative enterprise being conducted by the university department of the Board of Education and the religious education department of the United Christian Missionary Society.

Culver-Stockton

A program in observance of the eighty-first anniversary of the founding of Culver-Stockton College, was held in the college chapel, January 30. President Wood introduced Professor Henry Harmon, who in turn introduced the speaker of the morning, Harold E. Fey, editor of WORLD CALL and a noted speaker. Mr. Fey is a graduate of Cotner College and the Divinity School of Yale University. His message was most appropriate to the occasion, being an interpretation of the vision of the founders of Christian University, now Culver-Stockton.

During 1933 the Henry Barton Robison Collection of Literature Relating to the Disciples of Christ had its greatest single year's growth, according to Claude E. Spencer, librarian of the college and curator of the collection. This collection contains books, periodicals, pamphlets, manuscripts, pictures and other illustrative material by and about the Disciples of Christ.

Three notable gifts to the collection were made during 1933. The first, that of G. A. Hoffman, '78, Bloomfield, Missouri, included source materials for an unfinished manuscript history of the Disciples of Christ in Missouri. The second, the library of the late N. M. Ragland, '74, of Fayetteville, Arkansas, contains a large share of Disciples literature. The third, a collection of programs of state and county conventions of the Disciples in Missouri, was presented by George L. Peters, Canton.

William V. Roosa, professor of Old Testament and Philosophy at Culver-Stockton College, received a Ph.D. degree in the department of New Testament and Early Christian Literature at the winter convocation of the University of Chicago, December 19.

The debate season of Culver-Stockton College is in full swing at the present time, and the future schedule looks inviting for those interested in forensics. So far the Culver-Stockton debaters have met with Principia College, St. Louis; Parsons College, Fairfield, Iowa; and Missouri Valley College, Marshall, Missouri. The next debate will be with Central College of Pella, Iowa, on the local floor.

Lincoln's birthday was celebrated in Culver-Stockton on Friday, February 9, and again on Sunday, February 11, those dates being used by George Ehlhardt, St. Louis, an admirer of Lincoln, to make lectures and exhibit three hundred of his three-thousand-piece collection to the student body of Culver-Stockton and to the people of Canton.

Mr. Ehlhardt is only a freshman in Culver-Stockton but is recognized as an authority on Lincoln and is a young man with outstanding oratorical ability, having won the Freshman Extemporaneous Speaking Contest in Culver-Stockton in November.

Men's Glee Club, Culver-Stockton College, Canton, Missouri

Drake University

Recognition Day for the College of Education of Drake University, was observed January 18. Dr. William F. Adams, professor of History at the University of California, was the speaker. The assembly centered about the members of the graduating class of the College of Education. There are 22 completing the four-year course leading to the degree Bachelor of Science in Education, and 40 receiving certificate diplomas from the two-year junior college of education. Dr. Adams spoke on "The Search for Stability." He had been giving a series of lectures as one of the speakers in the Des Moines Public Forums.

The Recognition Assembly for the College of the Bible was held Feb. 20, at the time of the meeting of the Iowa Ministerial Association and the Drake Ministerial Lectureship, Feb. 19-21. Dr. George Hamilton Combs, pastor of Country Club Christian Church, in Kansas City, gave the address on the topic, "Where Do We Go from Here?" Dr. Combs was the special lecturer brought by the University this year for the 20th Drake Ministerial Lectureship. The author of *These Amazing Moderns* gave us more "Amazing Moderns," among them "Mark Twain, Something More Than a Humorist," "E. E. Cummings, T. S. Eliot, Edith Sitwell, Representatives of the Modernist School of Poetry," and the last on "Tolstoi, the Man Who Set an International Style."

William A. Knight, pastor of the Highland Park Church, in Des Moines, and Isaac Linkletter, of Cedar Rapids, presided over the meetings of the Iowa Ministerial Association. Over 70 registered for the sessions this year. It was also a reunion and home-coming for the Drake students. More than 20 of the group were graduates or former students of the Drake Bible College.

The Wednesday morning session was given over in part to a memorial service for Miss Eva Callarman, whose recent death brought such a deep loss to the churches in Iowa. Paul Becker presided and Roy G. Ross, national secretary for the department of religious education, of the U. C. M. S., spoke in appreciation of Miss Callarman's work.

Enrollment for the second semester at Drake is showing a satisfying increase. Drake was one of the first schools in Iowa to make application under the Student Relief Employment allotment, and already has nearly 100 students working under its provisions. These young people are eager to do real work for the university, as well as earning money to help themselves remain in school.

Phillips University

Dr. A. C. Palmblad read a paper on French Phonetics, recently before the Convention of Modern Language Professors. He illustrated it by phonograph reproduction of the French pronunciation by one of his students which received high commendation.

The total attendance in the Bible College for the year shows a gain of ten over the enrollment of last year.

Bruce Selby who holds two degrees from Phillips College of Education was recently promoted to be principal of the Senior High School of Enid, which graduates every year more than two hundred seniors.

The Phillips University Band is sponsoring a Band Festival for April. Edwin Franko Goldman, the world's greatest

*Secretary Board of Education.

band master of New York City, Austin A. Harding, the world's greatest conductor of university bands of the University of Illinois and Dr. Carl Busch of Kansas City, the great composer, have accepted the appointment as judges for the occasion. Many bands from three states are competing.

Dr. Claude E. Hill, of Tulsa has completed the series of eight lectures on Pastoral Evangelism before the students of the College of the Bible. He also delivered the address in chapel celebrating the birthday of George Washington.

Thirty-six students were assigned to Phillips University for the second semester by the CWA. They will do part-time work for their support under the direction of this organization.

The effort to secure enough money from field sources to balance the 1933-34 budget of Phillips University is proceeding nicely under the leadership of J. B. Weldon. The goals are $10,000 from the churches, $20,000 in new gifts and $20,000 in collections on pledges and notes.

Butler University

By the will of Mrs. Jennie E. Hillis of Frankfort, Indiana, a $10,000 bequest was left to the Butler University College of Religion according to a recent announcement by John W. Atherton, financial and executive secretary of the institution. Mrs. Hillis died January 28, and her will was recently probated at Frankfort.

The bequest will add to the permanent endowment of the College of Religion and will be utilized for the promotion of scholarships in theology. Mrs. Hillis who throughout her lifetime evinced a keen interest in education, especially as it pertained to religion, was the widow of Joseph I. Hillis, former president of the Clinton County Bank at Frankfort, prior to his death in 1907.

A new course for church organists and choir directors is being planned by the Arthur Jordan Conservatory of Music which is affiliated with Butler University. Instruction in the musical side of the course will be taught at the conservatory and the academic aspects of the subject will be presented by the Butler College of Religion. The course will be available for the opening of the 1934-35 school year next September and will be under the direction of Professor Donald C. Gilley, assistant professor of music at the university, and head of the conservatory organ department. The course will be for four years' duration.

John Thompson, a member of the junior class, represented Butler University in the Indiana State Oratorical contest at Evansville, Indiana, on February 16.

Eight Butler seniors who will graduate in June, have been elected to Phi Kappa Phi, ranking scholastic society on the campus.

Fifty-seven instructors are serving on the staff of the Butler University division of evening and extension courses during the second semester. They offer work for adults and employed persons who cannot attend classes during the day.

A special feature of the 1934 Founders Day celebration on February 7 was the special vesper chapel service honoring the memory of the late Zachary Taylor Sweeney of Columbus, Indiana. Mr. Sweeney was responsible for the founding of the present Butler College of Religion in 1924. At that time he was chairman of the church committee of the university board of trustees.

Dr. Edwin Errett of Cincinnati was the principal speaker at the chapel service which was conducted under the sponsorship of the College of Religion.

California Christian College

Mention has been made previously of the damage which was done by the cloudburst and flood to the property of California Christian College. We are now able to be more specific as to the extent of the damage. A partial list of replacements and repairs include renovating and redecorating the dining room and kitchen, complete refurnishing and redecorating of faculty dining room, overhaul and repair of nine electric motors, replacing 200 dining room chairs, and 20 tables, replacing refrigerator, cupboards, dishes, kitchen utensils, food supplies, linoleum, electrical appliances, piano, and many incidentals too numerous to mention.

A fine stock of food stuffs enough to last several months was completely lost.

Alumni and churches have received an appeal to send any money possible. Many in both groups have responded. If you can help, your dollars now will mean much to an already overburdened Alma Mater.

Disciples Divinity House, Chicago

Dean E. S. Ames's recent speaking engagements have included the following: December 6, Woman's Club, Des Moines; December 7, Cap and Gown Exercises of Drake University; January 5, Divinity Chapel; January 16, the Ministers' Club of the Divinity School on the subject "The Dual Rôle of the Minister." An article by Dr. Ames, entitled, "The Three Great Words of Religion" appeared in the *Christian Century* for December 13. In the January number of the *Journal of Religion* is an article by Dr. Ames on "Christianity and Scientific Thinking." This is the lecture he gave last summer in the Haskell Foundation Series on "Modern Trends in World Religions." The entire series of addresses will be published in the near future by the University of Chicago Press.

Professor W. C. Bower spoke and conducted a conference at the Disciples Commission of Religious Education for Ohio at Cleveland on December 5. On January 16 he spoke on "The Creative Method in Education" before the Association of Singing Teachers of Chicago. An article by Professor Bower on "Trends in Religious Education" appeared in the first number of the new *Scroll*.

Professor W. E. Garrison is out of residence this quarter. He left before New Year's to spend the month of January with his mother, Mrs. J. H. Garrison, in Los Angeles. His brother Arthur died in New York on January 1. Dr. Garrison is working on a new book.

Dr. Herbert L. Willett came home ill from the meeting of the Federal Council of Churches held in Washington the first of December, and has suffered a great deal since that time. We are glad to report that his condition is greatly improved at this time.

Drury School of the Bible

Enrollment in Drury College for the first semester was 330 with 84 enrolled in Bible classes. The second semester brought a slight increase in total attendance with 88 enrolled in Bible classes. Seventeen students are looking to full-time religious work. Twelve of these have definitely decided upon the ministry and four are looking to mission work.

An interesting project is being promoted by the class in "Religious Education of the Local Church" and the ministerial students. The group will visit churches of various types and make a first-hand study of their programs of religious education.

Eureka College

On the morning of March 7, 1932, the Eureka Christian Church lost its building by fire. It was a total loss, but fortunately there was about $26,000 insurance. Since that date the congregation has been holding all its services in the college building. While this arrangement was acceptable to all concerned, nevertheless, the congregation needs a building of its own. Accordingly a campaign for $40,000 additional funds was conducted February 2-11 under the leadership of H. O. Pritchard who was called back to the community in which he labored six years as the president of the college. The campaign was unusually successful with approximately $33,000 pledged in this brief period.

The thirteenth annual meeting of the Federation of Illinois Colleges was held at Eureka College February 19 and 20. This group includes all the liberal arts colleges in the state, exclusive of state institutions —about twenty-six schools in all. The representatives were composed almost entirely of presidents and deans of their respective colleges.

The Illinois Oratorial Association held its annual contest on Friday, February 9, at Bradley. Eureka College was represented by Jimie Scott whose oration topic was "The New Deal." Mr. Scott was eliminated in the preliminaries by the two students who placed first and second in the final standing.

Illinois Disciples Foundation

The Student Forum, Sunday evening meeting of the university students of the University Place Christian Church, Champaign-Urbana, Illinois, has held four meetings since the Christmas vacation. January 28, the Forum celebrated the birthday of the pastor, Stephen E. Fisher. In spite of the fact that students were in the midst of final examinations, a large number were present.

Professor W. S. Robertson of the history department of the university who has

(*Continued on page* 43.)

Missionary Organizations' Own Section

"Who Hindered You?"

ON APRIL 10, 1874, at ten o'clock in the morning, Mrs. Caroline Neville Pearre knelt in prayer. After this time of quiet and meditation she arose, confident that she and other women in her church might be used of God in sharing his abundant life with others.

It has been suggested by many of our women that this day be observed by every adult Missionary Society and Council in our churches. A most appropriate and challenging service entitled, "Who Hindered You?" has been prepared by Miss Lucy Mapes, of Shelbyville, Kentucky. Miss Mapes has served on the executive committee of the United Christian Missionary Society and as president of the Kentucky Christian Women's Missionary Society. This service has been mailed free of charge to every adult organization.

The observance of this day by all of the missionary groups may be only another of the beautiful memories we love to recall; or it may be a time of dedication of life that shall count tremendously in the building of his kingdom.

Did you ever wish that you might know the secret of that prayer of conversation between the soul of Mrs. Pearre and her God? Because God was her Father she talked with him and expected him to hear and answer; but as she called him Father, so she accepted all people of the world as her brothers and sisters. That tie of love and fellowship linking her with the whole family of God, sent her forth in confidence and courage to open the way for God to dwell in the hearts and lives of men.

Shall our prayers offered on this day be merely a perfunctory repetition of a prayer formula; or will they be prayers spoken from the depths and desires of our hearts?

Shall our prayers offered on this day be merely verbal gymnastics or beautiful rhetorical phrases; or will they be prayers which reveal a desperate need which only God can meet as he works through us?

It was said of old "The place whereon thou standest is holy ground." On this significant day in our church life, we too stand on holy ground. It is ours not only to recapture the joy, enthusiasm, courage and self-renunciation of Caroline Pearre who opened the way for us to render world-wide service; but it is ours to open our hearts and souls to the God who spoke to her and filled her with power and confidence and sent her forth.

Truly it will be holy ground, if we so open our hearts that God may find something there in our souls that he can use for his service; holy ground, for today he brings us face to face with a great need out in the world and he challenges us to venture out with him in a glorious crusade for right; holy ground, for through the life he bids us live souls will find freedom from bondage as they know the One who brings Abundant Life.

A Look Ahead

WHILE we are busy with our plans and programs in the various organizations there are those who are looking ahead. They are making definite plans in order that our study for the next year may be interesting. The themes for the study of missions this next year are "Orientals in the United States" and "Japan."

There is an abundance of books, maps, plays, pictures and other helpful material in process of preparation. Miss Jessie Trout of Japan has been helping us outline our programs on our own work in Japan; and our leaders in our home mission centers are busy in helping us prepare materials in order that we may become familiar with their problems and the ways we can best share.

One of the books, in this fascinating study, is already from press. It is entitled *World Tides in the Far East,* and is written by Basil Mathews.

The author, who is a noted international publicist, tells how the modern world's center of economic and political gravity has shifted to the Far East. World conditions are now being reproduced in China and Japan; world tides are breaching these ancient civilizations. Christianity and communism, industrial exploitation and a new social order are the outstanding conflicts in the Orient of which we can no longer remain indifferent spectators.

This book is especially recommended for more mature minded groups of young people and adults desiring a study of the whole Far Eastern situation from a Christian point of view.

Easter Week of Prayer

THE Easter Week of Prayer programs are already in your hands. Your plans and arrangements should be well under way for the appropriate observance of these services of prayer and self-denial. To make them really effective in our lives most careful preparation is needed. Five services have been prepared on the general theme, "Our Lessons from His Last Week," as follows: "The Triumphal Entry," "My Father's House for All the Nations," "Fellowship with Him," "The Garden of Prayer," "The Gift Supreme." Five headquarters women shared in the preparation of these programs: Anna Clarke, Martha Gibson, L. Madge Smith, Hazel Scott and Edith Eberle.

If you are not planning to have five services you will want to select the ones which will be most helpful to your group. You will not want to miss the service which includes the bringing of our gifts of love and self-denial. It has been suggested that if five services are not held that the themes of the programs not used in public worship be followed in private devotions, using the Scripture and prayer thoughts as suggested and that they be used on the days when no group prayer services are held.

These prayer services are put up in an attractive leaflet. You may wish to order a small number for personal use for yourself and friends. Price for one dozen, fifteen cents. In larger quantities the price is, for fifty, forty cents; for one hundred, seventy-five cents.

"I Follow the Road"

IT HAS been said of the book, *I Follow the Road,* by Anne Byrd Payson, that "it should be read by every woman." This fascinating book reveals a modern woman's search for God. It contains the account of the finding of Christ by a woman of the highest social standing in New York City through the reading of the book *The Christ of the Indian Road* written by E. Stanley Jones.

As she writes of this experience she says, "The Christ idea as he presented it possessed a beauty that went to my heart . . . and I prayed that my shining hour might never tarnish."

Later she had an opportunity to talk to Dr. Jones and among many questions which she asked are the following: "How do you act as a Christian? What is the technique? I am a lover of music. In music we have a technique, and we must follow it for results in harmony. What is your technique in being a Christian?"

Dr. Jones told her that the man with the withered hand revived its energy somewhere in the process of obedience to Christ's command to stretch it forth. He recommended that she read the gospel for twenty minutes a day, and brood on it. She gave special attention to first contacts with Christ in the Gospels.

Thus begins the search for God by one to whom he was revealed through the reading of a book. You will want to read of her search and of her convictions and conclusions in the book, *I Follow the Road.*

Programs for Adult Organizations

For the Leader of the May Program

My dear Leader:

ARE you always surprised at how quickly your turn comes and the time for the meeting which you promised to lead draws near? The May meeting—China—such an appealing title, *Christ in a Changing China!* Don't you feel like you are coming back to a well-known and familiar friend? Only a year ago you remember we were having our six months' study of China and the May topic was *Changed Homes?* This time our China program comes as a part of our all-around-the-world study of the work of our church. Help your group to recall that we are having this glimpse of all our work as a preparation for the sixtieth anniversary of the organizing of our women's work. We do need, all of us, to be more familiar with our work, beginnings, developments, changes and present-day conditions. And we need to learn to know our co-workers in these other lands, pastors, Bible women, teachers, missionaries—know them by name and as familiar, beloved friends. Since January we have been looking at the work on the foreign fields. Our China program completes that review with the exception of Puerto Rico, Jamaica and Tibet, and they are to come in the August meeting. The June study will deal with homeland work again.

As you are thinking of the work which our people have been carrying on through the years have you been thinking also in your group of those pioneer women who so courageously effected the national organization of women's missionary work, and the American and Foreign societies which also greatly dared? We have a glorious heritage and I think it good for us to remember these leaders of other days. It gives us a closeness of fellowship, new inspiration, new zeal and a delightful feeling of intimacy and sharing in great tasks.

The beginnings of the work in China are full of interest and appeal to us. There the pioneer spirit is exemplified in fullest measure. I hope we can get it into our programs in such a way that our group will thrill to the glorious adventure, not alone of opening new work but of carrying it on through the years. Let us see what the plans are for this China study. See page 18 in your *Year Book of Programs.*

First the devotional. Another of our *Moments With the Master.* And this time the message carries the thought of the great unoccupied fields and of the unreached millions of that immense land. The devotional in accordance with our custom for these six months is prepared by one of our missionaries to China. See the note regarding Miss Teagarden at the close of the message on page 38.

Three leaflets are available in the *Program Packet.* If your society uses the Program Packet, as we hope they do, these leaflets will be handed to you by whoever is in charge of the supplies. If you do not have them you may get the China set for ten cents. Write to Sales Literature, United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

The first leaflet is a dramatization called *We Enter China,* or *Romance and Religion in Old Cathay.* I hope you can use this. It is a very pleasing and delightful little play on the beginning of our work. Six characters are needed, one having no speaking part and the end could probably be rearranged so as to omit that part, though it is more effective if he appears. If you are a small group and cannot use five or six characters in a playlet you might work it over into a two- or three-part production. Or that failing, you might have some of it reproduced in story form. But I do hope you can have the playlet *as is.*

Next comes a leaflet on *The Acts of the Apostles in China* which will be most effective if retold in the meeting by someone who has it so well in hand that it can be given almost as a reading. A "reading," not read!

The third leaflet, *The Mantle of Elijah,* deals with the present-day conditions and work in China and shows how well the Chinese people are carrying responsibilities and occupying places of leadership.

WORLD CALL makes its usual contribution to the program materials. An article by Searle Bates in the *Christ in the Modern World* series appears in this issue. You will not want to miss it. It will give your program a vibrant challenging note. The other WORLD CALL feature is the regular *Through the Years* column. This is the sort of information that one likes to get hold of to add to the general interest of the meeting.

You will notice one other feature listed in the program suggestions, *Lives That Have Counted.* Turn to your *Biography Set* for these. Of course your society has a copy of that set by now or you may have a personal copy. If there is none available you really ought to order one right away. Twenty-five cents will bring you this set of fifty-six interesting and very readable sketches of missionary leaders, missionaries and nationals. There are four sketches to choose from, two of pioneer missionary families and two of Chinese Christians. Then you will recall the *Biographies of China Missionaries* as published last year. Turn to that for further information. That set is still available for ten cents.

The first six months of 1933 found WORLD CALL pages full of material and pictures on China. We need not list all this rich abundance. Get out your old 1933 copies and hunt out what you want. And use some of the pictures to make posters for use in your meeting or to advertise it. The remaining issues of that year and the issues of this present year carry much on China too. As you look for articles note also short items on the editorial pages of November and December, 1933. November, 1933, page 35, carries the speech which was made by Dr. Wu Yi-Fang, president of Ginling College, at the women's luncheon at the Pittsburgh Convention last October. You might care to have it reproduced.

Another suggestion for your consideration if you are looking for something different—a review of that popular new book, *Oil for the Lamps of China;* or a review of *House of Exile.*

There are many plays on China. If you are needing something along that line for this meeting or for some other program during the month we will gladly help you choose.

I hope we can make this May meeting a most interesting and helpful one. We are drawing near the end of the year and yet we must not think of our programs as ending with June. Rather let us remember that the theme runs right on into the coming months of the new year and continues up to the climax program, the sixtieth anniversary service in October. May yours be a very splendid meeting, a just-what-I-wanted-my-program-to-be meeting! Let that be the parting wish of

Another Program-Planner.

For Your Fellowship Hour

NOW will be a good time to remember all the splendid suggestions that were offered to us in connection with the China study last year. There were suggestions and recipes for teas or luncheons, ideas for decorations, etiquette and everything. Perhaps you will wish to repeat some popular social function of those China months. Or use something that you had to pass up last year. WORLD CALL, January to June, 1933; *Trails of Discovery on China; What Do You Know About China; Young China; Far Peoples*—these and other books and magazines will give you all sorts of good ideas.

What you do not want done to yourself, do not do to others. . . . To love and serve all men is to delight the Eternal One. (Confucius, 551-478 B.C.)

The will of God is love—love for all and without distinction. (Mo Ti, 490-415 B.C.)

Programs for Young People

Circle

(For young people, Ages 18-24)

1933-34: *Now East—Now West.*

May Theme: *Justice and Fair Play.*

Worship Theme: *The Faith We Live By —In Achieving.*

For the Leader

THE leaflet "For the Leader" calls your attention to three leaflets which are found in the Program Packet. These articles have been prepared by those of wide experience and out of their interest and contact with those of other races.

The Fact Finder's File contains quotations, facts and figures that can be used in posters and graphs.

You will also note the experiment which is suggested, and the findings which were worked out by a group of young people. Such a study as this on "Justice and Fair Play" ought to call forth some definite decisions by the group and individuals. It will not mean very much if we meet and discuss conditions and face facts and then adjourn our meeting.

Why not work out in definite form a "Code of Living" that would grant justice and fair play to others; and then ask each member to reach very definite decisions regarding their own thinking and acting in relationship to those of other races.

We Have No Race Problem

A group of young people recently requested some materials for building their program that they might substitute for those on race relations and understanding.

When questioned why they did not care to use materials on race relations they replied: "We are not interested for we haven't any race problem. We just solve our race situation as it relates to Negroes by saying, 'Just remember, no Negroes live in this town.' So if one of that race appears in our community we say, 'Keep on moving, and be sure you are out of the city by sundown.' So we haven't any problems. We don't need that type of program."

I wonder! They solved the problem in their community, so they thought, by refusing one of another race and one of another color, to remain in their city. Do you think they had removed race prejudice from their hearts? Do you think they had reached a Christian solution? Do you think they had no race problem?

Who Are They?

In the Program Guide for May you will find twenty-two names. These men and women represent various races. Discuss this list, and see if you know their nationality and their contribution to the world.

As you have been reading and studying *Builders of a New World,* you will doubtless have other names to add to this list.

Senior Triangle Club

(For young people, Ages 15-17)

1933-34: *Open Frontiers.*

May Theme: *Frontiers in the World.*

Worship Theme: *Trails Across Frontiers —Loyalty.*

For the Leader

IN THE Program Packet you will find the leaflet "For the Leader." This calls attention to the materials available for the development of the program. You will observe that two articles from WORLD CALL are suggested.

Foreign Missionaries I Know

The Program Guide asks the question: "How many missionaries to foreign countries do you know personally or through your reading?" It would be interesting to ask the members of the Hi Tri to report on the number each one could list. You may wish to have a list of the missionaries. If so, you will find it on page 100 in the "Year Book, Disciples of Christ for 1933" or on inside front cover of March WORLD CALL. Doubtless you can secure a copy of it from your pastor or president of the missionary society.

You will be interested also in the report for foreign missions. Several of the paragraphs will be of value as reference is made to the "Frontiers in the World" in the May program.

The Close of the Year

As you come to the May meeting you will be approaching the close of the missionary year. All aims should be considered. Reports should be made of the attainments to date. Then plans should be perfected that would lead to the attainment of all aims in June.

You will recall at the beginning of this year we did not send out financial aims, but we suggested that you make your giving of last year the base line below which you would not go this year.

Reports indicate that Hi Tri clubs are making a great effort to keep up their giving to the standard of last year. Many are indicating the desire to exceed last year's giving and in this way have a share in the Anniversary Gift.

Great Leaders of My Church

After the meeting in May you will wish to select the names of the foreign missionaries whom you wish to honor by placing their names on the poster. The poster should be finished and presented in the June meeting. You may wish to place this poster in the senior department in the church. Perhaps the woman's missionary society would enjoy having you present the poster in their meeting. This would give you an opportunity to tell why you had decided on those whose names you have added to the poster.

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1933-34: *New Friends in America.*

May Theme: *New Friends of Many Nationalities.*

Worship Theme: *Each Brought His Gift.*

THE following classic, spoken by one of our statesmen, will make a fitting close for your worship service and may be used to motivate your giving.

Each Brought His Gift

By Franklin K. Lane

AMERICA is a land of but one people, gathered from many countries. Some came for love of money and some for love of freedom. Whatever the lure that brought us, each has his gift. Irish lad, and Scot, Englishman, Slav, Teuton, Norse, Negro—all have come bearing gifts and have laid them on the altar of America.

All brought their music—dirge and dance and wassail song, proud march and religious chant. All brought music and their instruments for the making of music, those many children of the harp and lute.

All brought their poetry, winged tales of man's high passions, folk songs and psalms, ballads of heroes and tunes of the sea, lilting scraps caught from sky and field, or mighty dramas that tell of primal struggles of the profoundest meaning. All brought poetry.

All brought art—fancies of the mind, woven in wood or wool, silk, stone or metal —rugs and baskets, gates of fine design and model gardens . . . statues, paintings —all brought their art and handcraft.

Then, too, each brought some homely thing, some touch of the familiar field or forest, kitchen or dress—a favorite tree or fruit, an accustomed flower, a style in cookery or in costume—each brought some homelike familiar thing.

And all brought hands with which to work.

And all brought minds that could conceive.

And all brought hearts filled with home —stout hearts to drive live minds; live minds to direct willing hands.

These are the gifts they brought.

At the altar of America we have sworn ourselves to a single loyalty. We have bound ourselves to sacrifice and struggle, to plan and to work for this one land. We have given that we may gain, we have surrendered that we may have a victory. *We have taken an oath,* that the world may come to know how much of good may be gathered from all countries and how solid in its strength, how wise, how fertile in its yield, how lasting and sure is the life of a people *who are one.*

Devotional Study of Missionary Societies

Theme for the Year: "Moments with the Master"

MAY

"Lift up your eyes . . . white fields"

Call to Worship: Now faith is the assurance of things hoped for, a conviction of things not seen; we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Leader: The song which we are about to sing may help bring to mind some of the "things not seen." Let us think of the harvest fields of China, of those who planted the seed of the gospel there, and of those who have labored and are laboring to bring about an abundant harvest in that vast land.

Hymn: *Far and Near the Fields are Teeming* or *Hark the Voice of Jesus Calling* (or other hymn of "harvest" or work).

Prayer:

Leader: One time Jesus and his disciples passed through Samaria. Jesus, weary with the long, hot journey on foot, sat by the side of a well to rest while his disciples went into the town to buy food. A Samaritan woman came to the well. Her mind was on things which are seen—her waterpot, the well, the water which she was about to draw. As she approached the well, she saw sitting there a Jewish gentleman who quite surprisingly asked her for a drink of water.

Jesus saw the waterpot, the well and the water; but he saw something which the woman did not see. He saw a well of living water springing up unto eternal life. He saw the Samaritan woman not only as she was, immoral, materialistic, caring solely for the things which are temporal; but he saw her as she might become, drinking of that living water and sharing it with other thirsty souls. She forgot her waterpot as he talked with her of things of the spirit.

When the disciples returned, Jesus pointed out to them some "things not seen"—food which was more satisfying than any food that money could buy, fields teeming with a harvest from which should be gathered fruit unto life eternal.

Scripture: John 4:27-38.

Leader: Twenty miles from Luchowfu, China, is a small market town, the center of a large rural area. In the springtime of the year, as far as eye can see, the fields in every direction are ablaze with color—the brilliant purple and scarlet of poppy blossoms. Although it is against the law to raise, sell or smoke opium, there are places in China where this law is not enforced and where the opium poppy is one of the chief crops.

An elderly Chinese evangelist, with his wife and his daughter, Martha, lived in this market town. Every evening the evangelist preached to the men of the town. Every day Martha carried on in their home a school for teen-age girls, most of whom had never learned to read and write until this small Christian school was opened.

During the season of opium gathering most of the girls came late to their classes. All through the early morning hours they worked in the poppy fields, collecting juice to be sold or smoked by the older members of their families. It was said that almost one hundred per cent of the adults of that town were opium smokers. Could anything be more discouraging to the only Christian family within a radius of twenty miles, than to attempt to teach Jesus Christ to people in a situation so overwhelming?

Then came drought. For weeks no rain fell. Crops were ruined. Wells went dry. Just outside the town was a well so deep that it was not affected by ordinary drought. Now, however, there was only mud in the bottom, with a very small amount of water seeping through. Twice a day Martha and some of the school girls went to the well, carrying a large wooden bucket and a small pail to which was attached a long rope. Again and again they lowered the little pail to the bottom of the well, holding it there patiently until a few inches of muddy water had seeped into it, then drawing it up and pouring it into the larger container. At last the bucket was full and they carried it slowly and carefully back to the house.

The home of Martha and her father and mother was a center of good cheer. In the midst of hopelessness and misery these Christians radiated joy and peace. When they saw the flaming colors of the opium harvest they were grieved but not dismayed; for like their Master they lifted up their eyes to another harvest—white fields for which they were laboring through the storm and drought. The discomfort and inconvenience of a well that was almost dry only increased their dependence upon another well—a well of living water. They "endured, as seeing Him who is invisible."

Prayer Hymn: *Open My Eyes, That I May See.*

LYREL G. TEAGARDEN.

NOTE:—Miss Lyrel G. Teagarden who brings us this devotional message has been a missionary to China since 1920 and is now on her second furlough. She is a graduate of Bethany College and the College of Missions and has done graduate work at Union Theological Seminary and the Kennedy School of Missions. In China she has been located at Luchowfu, doing very effective evangelistic and religious work among women and children. She was the first missionary to get back to Luchowfu after the enforced absence in 1927 and for some months was alone there. She has increased our appreciation of China with some lovely poems and other writings. At present she is writing special religious education courses for Chinese children. These are being used in the Luchowfu work and will later become part of the national religious education material. Her home while on furlough is with her mother in Danbury, Connecticut.

Through the Years

China

THE ninth annual meeting of the Foreign Christian Missionary Society (October 1884, St. Louis, Missouri) Isaac Errett, president and A. McLean, corresponding secretary, stated that Dr. W. E. Macklin of Poplar Hill, Ontario, Canada had volunteered to go to any field needed and had been appointed to Japan.

The report for 1886 carries the first report from China, explaining that Dr. Macklin, feeling that medical missions would be a drawback to Christian missions in Japan, had asked to go to China. Dr. Macklin's own report said that he arrived in Shanghai, January 29, 1886 and entered Nanking, April 16. The report from W. T. Moore, pastor of the West Tabernacle Church in London (supported by the Foreign Christian Missionary Society) said that two men from his training classes, E. P. Hearndon and A. F. H. Saw, had gone to be associated with Dr. Macklin. Two from his class had just gone to Japan also and one was soon to sail for India.

1887—two missionary couples reached Nanking in October, making five missionaries.

1888—first convert baptized, Shi Kwei Biao, who from that day until his death in 1926 was one of our outstanding evangelists.

1888—work started in Chuchow.

1889—work opened in Wuhu.

1890—work opened in Shanghai but discontinued in 1914.

1897—missionaries first allowed to live in Luchowfu though itinerating work had been carried on for five years.

1905—First missionaries went to live in Nantungchow though Chinese evangelists had been working there for some years.

1910—University of Nanking, in which we share and for which our F. E. Meigs had long worked, was organized.

1915—Ginling College, the second woman's college to be opened in all China, began its great work; in this we also share.

1915—The Christian Woman's Board of Missions sent missionaries to share with the Foreign Society in the work in Luchowfu and Nantungchow.

* * * * *

China traces her history from 2205 B.C. Said to be "The oldest of existing states," China witnessed the rise and eclipse of the ancient empires of the Nile and Euphrates and was the most powerful organization in the world (though the West did not know it) at the time of Rome's decay.

Our work in China is located in the two provinces of Kiangsu and Anhwei. Kiangsu is about the size of Pennsylvania and Anhwei of New York. The climate is good most of the year. July and August are very hot and sultry; the winters because of the humidity seem colder than they really are—the mercury seldom goes below freezing.

Nanking is 200 miles from Shanghai on the Yangtse River and is reached by commodious river steamers or rail. The name means "Southern Capital" and the city is referred to as "the Athens of China."

Nantungchow is 70 miles west of Shanghai on the Yangtse and steamers pause in the midst of the wide river where passengers are received or discharged from sampans. The city of 70,000 is famed for its program of reform and progress under Chinese initiative.

Chuchow, reached by rail about 30 miles from Nanking, is a city of 15,000 and the center of a district of one-half million souls.

Wuhu is situated on a slight bend in the Yangtse River 65 miles beyond Nanking. Population 150,000. Great river port and commercial city and the principal Christian center of the province.

Luchowfu, "the central eye of Anhwei Province," is reached by steam launch, 120 miles traveling from Wuhu up the Chao River and across the northern waters of Chao Lake. The trip formerly took from 36 hours to eight days depending on wind, weather, water, etc. Today a modern road permits one to travel the distance formerly covered on Lake Chao in a short while by automobile and then continue to Wuhu on the river. Ours are the only missionaries working there, the nearest station to the north being 65 miles and in other directions 40 miles.

* * * * *

Today in Our China Mission

Stations and Outstations	19
Churches and meeting places	32
Church membership	1,733
Baptisms during the year	105
Native workers	253
Hospitals and Dispensaries	4
Medical Treatments	119,254
Schools	20
Students in schools	2,614

Echoes From Everywhere

Needless Suffering

Not long ago a widow was brought to our hospital from a village twenty miles away. She had had a stroke of paralysis. The village "Vaid" (medicine man) had been called in and decided that she needed a heating medicine to restore the paralyzed side. According to his instructions, her relatives mixed gasoline, brandy and eggs and smeared it generously over her back and hips. Then they placed a fire in an open vessel under the native rope cot on which she was lying. You can imagine the result! When they brought her to us fifteen days after this radical "cure," she had three huge burns that were very badly infected and she was beyond the help of human skill. How much needless suffering there is in this country because of ignorance and superstition!

DR. HOPE NICHOSON.

Bilaspur, India.

Proselytes To Buddhism

Last Saturday afternoon a group of faculty and students made a trip to a big Buddhist monastery about twenty miles from the city of Nanking. We went more to enjoy the beauty of the coloring in the trees than anything else. However, on our way to the top of the low mountain we stopped for a few moments at the big monastery. The monks were engaged in their afternoon ceremony of worship when we arrived. To our surprise we found that there were fourteen foreigners, about four women and ten men, clothed in the black uniforms of monks, taking part in the worship, too. I was told later that these fourteen had come from about seven different countries including America, England, France, India and Japan, and that next month they will make the final vows to become monks or nuns. How I would like to know the story of each and just what it was that led them into Buddhism. If they were trying to escape from the problems of the world they were surely succeeding.

MINNIE VAUTRIN.

Nanking, China.

Congo Fable

Nkombe was Ikongompicici's teacher. One day they went hunting. Nkombe saw some palm nuts high in a palm tree so he called Ikongompicici who climbed up and cut them. Nkombe saw some more nuts. Again he called Ikongompicici, and again Ikongompicici climbed up and cut them. But Nkombe hid some of the nuts. Ikon-

In Memoriam

Mrs. W. L. Gaines, February 5, 1934, Long Beach California. President of missionary society for 11 years. Devoted supporter of missionary program and the California Home for the Aged.

Mrs. Cora Nelms, December 31, 1933, Hoopeston, Illinois. WORLD CALL secretary for a number of years and most faithful in point of giving and attending the church. Although bedfast for a year was still active through others.

Mrs. Fannie Stoner Battiff, December 29, 1933, Garrado, Texas. Shut-in for over thirty years, but deeply interested in everything pertaining to the church. Age 75.

Miss Mattie Carlton, December 26, 1933, Bedford, Indiana. Loved the church and was an earnest worker in the missionary society.

Miss Fannie Urquhart, December 27, 1933, Mansfield, Ohio. Faithful and untiring worker in First Christian Church. For forty years a member and liberal supporter of the missionary society.

Mrs. Clara Jane Swartz, Los Angeles, California. Treasurer of missionary society eight years; teacher in primary department of Sunday school ten years. Age 72.

Mrs. Annie L. Stombock, January 2, 1934, Charleston, West Virginia. Charter member of C. W. B. M. At the time of her last public speech she said, "The only monument I want when the end comes is to have my name placed in the columns of WORLD CALL."

Mrs. Eva Crawford Aldrich, December 19, 1933, Keokuk, Iowa. Loyal Christian and leader in missionary society for years. Her home was "home" to Mother Ross.

Mrs. W. H. Hayden, Cleveland, Ohio. Faithful member of Euclid Avenue Church. Mother of Mrs. C. M. Rodefer of Bellaire, Ohio.

Mrs. Sarah J. Russell, February 13, 1934, Gary, Indiana. President of missionary union of Chicago for nine years. A great leader in all lines of missionary work among women.

Mrs. B. F. Brunk, June 26, 1933, Berkeley, California. Was active in all phases of church work. For five years state corresponding secretary of the C. W. B. M.

Miss Alma Jeffers, January 31, 1934, Flint, Michigan. Member of missionary society eighteen years, treasurer for five years. Life member of C. W. B. M. Age 63.

Mrs. Elmira Oxer Deardorff, February 6, 1934, Tockville, Indiana. Faithful member of church and devoted to missionary cause. Age 59.

gompicici saw him and cried, "I saw you," and scrambled down.

They divided the nuts. Nkombe gave Ikongompicici a part. Ikongompicici said, "Give me some more." Nkombe did not want to give him some more so he took all the nuts and went away. Ikongompicici went away also. He no longer wished to listen to the teachings of Nkombe.

Moral by a native woman: We are all Christian teachers. Sundays we go out into the villages to talk to groups of non-Christians, but if some day they see us do something bad, they will not want to follow our teachings any longer—like Ikongompicici no longer wished to follow Nkombe, his teacher, who had done wrong in the forest.

Where's That Depression?

"I am happy to tell you that Jarvis, through the church, the missionary society and Bible school, has almost doubled the amount of money sent this year over that of last year for the same period. We are encouraged and hope the same spirit has prevailed throughout the brotherhood."

J. N. Ervin.

Jarvis Christian College, Hawkins, Tex.

Only One Feature

Woman's Day in First Church, Santa Barbara, California, will be remembered for its enthusiastic cooperation of men and women.

The men's executive board invited all of the women to be their guests for breakfast at 7:30, Sunday morning, at the church. Some of them came at 5:00 and helped make the dining room warm and inviting. Deacons, singers and other dignified leaders of the church served the breakfast. As hosts, they seemed to enjoy it all as much as their guests!

Mrs. Jenny Warren Vivian.

Santa Barbara, Calif.

Yakima Indians Get Wet

The floods in the northwest caused much damage to our property in White Swan. A week after the peak flow a good-sized stream was flowing down the full length of the lane west of the barn. A dike broke above our place causing a rush of water to flow through two of our good fields instead of going around. Fences, chicken houses, etc., will need to be repaired.

Dallas C. Rice.

White Swan, Washington.

Chinese Tomato Juice

We must take a peep at the Rural Center. I should remind you that only three years ago the place was occupied by soldiers, and looked as though the battle of the Marne had been fought there. Today it is a garden. Hedges grow along the walks, many trees are planted and flowers are growing in profusion. Mr. Goulter has rented out part of the buildings to get money for repairs. The grounds are covered with tomato vines which are a new crop here. They have yielded thousands of cans of tomato juice which we sell in Nanking and Shanghai. Any profit from this industry is used for rural extension, popular education schools, a boys' school, etc.

Mr. and Mrs. O. J. Goulter.

Luchowfu, China.

"Git Along Little Doggie"

In one village, we noticed a poor bedraggled pup. Everyone threw things at him, even burning embers. Why? Because he had had the misfortune of being attacked by a leopard and the greater misfortune of escaping. No one would think of caring for him, for a leopard does not forget his prey but will come and get it some day, and who wants a leopard to come walking in the front door? Njoji, our cook, solved the problem for that town. He had them catch the pup and tie him securely out in the forest. The leopard would come and get him, doing no harm to anyone! Needless to say, the pup was seen no longer.

Robin R. Cobble.

Monieka, Africa.

Church in The Jungle

We have in India fourteen organized churches. But besides these there are other small groups not yet organized which must have our help. One of these is in Murhipar, the old robber village ten miles from here. During the last year we have had several baptisms there. Besides the two families of mission workers there are now over twenty village Christians, and others are to be baptized soon. They have no church building but meet in the schoolroom. Most of them cannot read or write. They are farmer people making only enough to feed themselves. At harvest time they may have enough over to buy the one piece of cloth which they wear as clothing. They give offerings to the church, but at the offering time a piece of cloth is spread on the floor on which are poured the gifts of rice or grain. It will be some time before they can pay for this teaching which they must have.

Ethel Shreve.

Bilaspur, India.

How Do You Take This?

We recently had a visit from a medical inspector. Presumably he will become the new head state doctor of this province (of which there are now six). He spoke English throughout his visit, and is a Protestant. He stayed with us for a day and a night and seemed to be very sympathetic toward our medical work here. He remarked while passing through the hospital, "You have a large number of women here." I said, "Yes, we have many of them." He added, "That is a sign of confidence."

Dr. D. H. Baker.

Mondombe, Africa.

Where Letters Are Luxuries

Last evening the matter of postage was being discussed, and this story was told of one of our Mondombe boys. He had been sent a letter, and the letter was either too heavy, or had not had a stamp placed on it. As we pay double for overdue postage the boy had two francs and a half to pay if he wanted to redeem the letter. He said that he couldn't afford to pay the money, so had allowed the letter to stay at the post office. Two francs and a half is over ten cents at the present exchange, and half the money which we are paying each one of our student evangelists here for a week's pay. (And please don't think that they don't want more.) It had never struck me before that a person would let a letter go unredeemed because of lack of postage.

Dr. D. H. Baker.

Mondombe, Africa.

Ginling College Expands

By the time this letter reaches you our two new college buildings will have been finished. As I sit at my typewriter I can look out upon the workmen putting the finishing touches to the windows, doors and painting. The heating system is not yet finished and until it is we cannot move in. These two buildings finish the academic quadrangle. The one to the north is to have a lovely library upstairs and the administration offices downstairs. The building to the south has an auditorium upstairs and music rooms downstairs. The money used for the buildings was from the original fund raised in 1921. The dedication of the buildings will probably take place either next spring at commencement or the following autumn at Founders' Day.

Minnie Vautrin.

Nanking, China.

Hidden Answers

1. What emperor has recently been crowned in the Far East?
2. Where is Jarvis College and who is its president?
3. What is the key word that will unlock the future of the Christian church?
4. What does S. J. Corey say that our home mission aims and motives are?
5. What was the dominant note of the life of Peter Ainslie?
6. Who was Morton D. Adams?
7. Who is the new worker in religious education in Missouri?
8. Bean stringing time—where?
9. Who was afraid of a bath?
10. What does Mr. Bates say is the united testimony of critics regarding the value of missionary work?
11. What has happened to our students in Paraguay?

Program Helps for Leaders of Children's Groups

Easter and Home Missions

WHAT will Easter Sunday mean to the boys and girls of your department? You will agree that to many little children it is only the day for receiving all kinds of fantastic bunnies and baskets. To some Juniors it is little more than a dress parade in which those who have new clothes are the only ones who are happy. As Christian leaders of boys and girls do we not want to be sure that it means much more than this to all the children with whom we come in contact?

If you are using the special Easter material found in "Jesus the Friend of Everyone," your group has discovered a need which they should be encouraged to help to meet. *Sharing is a part of Easter.*

Program Helps for Children's Leaders

Material for the April 1 meeting was given in the March 4 issue of *Junior World* in the King's Builders section, and the "Helps for Leaders" for that same meeting were in the March WORLD CALL.

April 8—*Followers of Jesus*

The discussion of this topic with your boys and girls should be worked out very carefully. Make it personal with your group. What are the qualities that make one a follower of Jesus—willingness to do, truth, a strong and clean body, courtesy, loyalty, kindness, etc. Juniors are old enough to assume responsibility and there are many things they can do with proper leadership. In the discussion lead the Juniors to thinking how they follow Jesus in their service, and just what work there is which they could be doing now. You should have some things in mind to suggest if the children do not suggest them. There are some splendid suggestions made by Miss Adams in your program material for this meeting.

April 15—*Our Church in Monieka*

The material for this program is found in the March 4 issue of the *Junior World*. Again there is reference to Ekofa, this time in a story of his sister, Tibulu. This story sets forth in a splendid way the happiness which comes to an African family when Jesus is known and accepted. Have your group discuss how the life of Tibulu differed from that of a girl born in America. What change did Christianity bring? Do Africans make any sacrifices to accept Jesus and to follow him? Be certain to bring out in your group discussion the respect African children show their parents.

The Africans like to sing and to tell stories. In the evening the men and women, boys and girls, will sit around the camp fire and tell stories and sing. The Africans have many fables and proverbs. Dr. C. E. West, in *The Other Sheep*, lists many of the African Proverbs, such as the following:

"The weasel has pride, the snake having gone out of its hole."—When the cat's away, the mice will play.

"You are big in the mouth."—You boast.

"Pots are made while the clay is in good condition."—Make hay while the sun shines.

"A chip killed an elephant."—Get out of harm's way. And many others. The children will enjoy learning these and others that you may find.

With the coming of the missionary, many of the African chants became hymns translated into their language. Perhaps you will want to teach your group the chorus to "Jesus Loves Me":

Yesu antemwa,
Yesu antemwa,
Yesu antemwa,
Ilandive lyon jeba.

(Pronunciation of letters which differ from our own was given in the January WORLD CALL.) Help your group to understand the contribution the African has made to music by their spirituals. What are some of them?

If your group is making the African village, have them continue that, following the suggestions in the *Children's Special Packet*. When the village is completed the children will want to have an African party. You will need to start now to find things that will make an African atmosphere and to work out the plan that will best suit your group. If your group is making the friendship scrapbook, have them complete it soon. Be certain to write to the United Christian Missionary Society to find out where and how it should be sent.

April 22—*Heroes of Courage*

What Junior boy or girl does not admire the hero, talk of him, read of him and try to pattern his or her life after one outstanding hero. This program and the following one are very closely related. It is the privilege of every Junior leader to instill into the mind of the group the heroic qualities to admire, the hero that should be followed and honored. Have your group discuss the qualities that make heroes, and who are some of the outstanding heroes of courage of today and of the past. Have the group sing, "Dare to Be Brave, Dare to Be True." Some of the discussion might be centered about this song. You should put to the group some of the following questions:

Someone has made you very angry. Is it then hard to fight?

Sometimes a friend says, "I dare you to hurt me." What do you do?

Someone hurts you badly. Which is the most courageous—to still be friendly or to try to "get even"?

What takes more courage and strength—to fight or walk away?

What would the Junior Christian boy or girl do?

Jesus is called the Hero of Heroes. Has there ever been in the world anyone more loved and admired and who has done so much for the world? As we honor heroes today for the things they have done for their country and fellow-men, how may we as Juniors honor the Hero of Heroes?

April 29—*Heroes of Peace*

It is into the mind of the growing boy and girl that must be instilled the knowledge of peace and what it can mean to the world if we are to have in the future peace and love among nations. As a Junior leader, you must lead them to see that problems must be solved apart from war and that the "Christian Way" is the "Way of Peace." Have on the blackboard a list of the heroes of peace whom the world honors today. If the Juniors are working on the Scrapbook of Heroes they will want to add today the section of heroes of peace. It would be a splendid service for the Juniors to send these scrapbooks to some child who is a shut-in, to a hospital or orphanage as suggested last week.

In the book *The Rules of the Game* is a story for Juniors "The Hall of Heroes." This is one of the very finest Junior stories, setting forth Heroes of Freedom, Heroes of the Lonely Way, Heroes of the Truth and Christ, the Greatest Hero of All Ages.

May 6—*Being Like Christ in His Praying*

There may be children in your group who come from homes where there is no prayer, where perhaps a bedtime verse, such as "Now I Lay Me Down to Sleep" is all they know of prayer. Explain very carefully the meaning of prayer as taught by Christ, when to pray and how. If you have a picture of "The Angelus," by Millet, place it before the children. Have them tell why the people are praying and what they are probably saying. Discuss family prayers and grace at the table. Children can often have much influence in starting these family habits.

The children will doubtless know the Lord's Prayer, although some may not sense its meaning. If you can secure suitable pictures, to illustrate the various parts of the prayer, it would be very helpful. For instance, the picture *The Hope of the World* will illustrate "Our Father." A picture of children at worship for "Hallowed Be Thy Name." "Thy Kingdom Come" might be illustrated by a picture of a group of children playing happily together. Plan a short discussion on each phase of the prayer. At the close of the program have the children pray together very softly the Lord's Prayer.

Cattle, Fruit and Babies

All have their part in the Agricultural Fair at Pendra Road

By WALTER G. MENZIES

EDITOR'S NOTE: *The Pendra Road Agricultural Fair was inaugurated by Mr. Menzies twelve years ago. Today it takes first place in the agricultural fairs in the central provinces of India. Its great contribution to the vicinity and the country as a whole cannot be estimated. It means more to these Indians in their introduction to modern agricultural methods than the grange movement and the state and county fairs mean to the American farmer.*

THIS is the greatest fair you have ever had," was the comment on all sides from European and Indian alike. And in this I did not seek to persuade them otherwise. It was the greatest fair in our history.

Several years ago the farmers in our own Christian village and in the surrounding villages were losing out in the production of crops because of their poor selection of seed grain. Cattle, also, was of a very poor variety and unable to do the service that was necessary. Little interest was taken in the matter of animal husbandry, the bettering of the yearly crops, in poultry raising or in the production of a better quality of fruit and vegetables.

As a stimulus to the farmers, we started the fair with cash prizes for the best production. Our object was to discover what the farmers actually had in the way of good grains and also what they could show in the way of stock. Apart from the farmers of our own Christian village, very few in the surrounding vicinity took much notice of the first fair. However, at the end of that initial fair, we felt more than repaid for what we had started, even though there were but 102 entries.

The outcome of the first fair was the selection of better seed grain, greater care in raising stock and a desire on the part of the farmers to try the sowing of other grains that up to that time they had not undertaken. We urged people to raise wheat in some of their fields. In the whole district there were only 500 acres of wheat grown, but a few years later there were 10,000 acres of wheat sown in the district. Entire credit for this, of course, should not be given to the effect of the fairs, but certainly a very large share of it can be attributed to this very project.

During the weeks following the first fair, it became the topic of conversation in the surrounding villages, and the following year there were over 300 entries registered. The years have added to the wonderful influence of the fair, and while in the year 1932 we had 1,740 entries, this year we had the magnificent sum total of 2,554 entries, which proves beyond a doubt the influence the fair, carried on under the finest of Christian influences, has had.

For some years we have been very anxious to have a real Baby Welfare Show put on as part of the Agricultural Fair, as well as a village uplift demonstration. This was successfully carried out this year and our first baby show saw no less than 135 babies under one year of age.

These little brownies came from seventeen villages, and the civil surgeon, Dr. Shahani of Bilaspur, and Dr. Nichoson of the mission hospital, Bilaspur, said that they had never seen a better showing of babies. There were two first prizes, two second prizes and two third prizes given to the finest babies. The child that easily took the first prize was a little Ghond girl of four months. After being examined by four doctors she received ninety-nine points. And the writer feels that there is nothing nearer perfection than that when it is achieved by the children of India. Taken all in all, our first baby show was a *howling* success!

Another fine feature of the fair this year was the fine display made by the Christian girls of our girls' vocational school. There are 72 girls enrolled in the school, all housed in nine cottages constructed along rural lines. The girls were asked to produce and place in the booths erected for them what they felt should be found in the Indian rural home. Everything in these booths was made by the girls, as they were not allowed to buy anything for exhibition. In the nine booths were 852 articles. Three of the cottages received prizes for their fine displays.

In the grains section of the fair were 381 entries from 35 villages; 10 villages received prizes. In the fruit, flower and vegetable section were 272 entries from 43 villages; 12 villages received prizes. In the live stock section were 110 entries from 25 villages; 12 villages received prizes. In the poultry section were 76 entries from 12 villages; seven villages received prizes. In the village schools exhibits were 286 entries from 10 village schools; seven received prizes. In the handicraft section were 150 entries from 25 villages; seven received prizes. In the sports section were 214 entries from 14 villages; 10 received prizes.

The final of the men's double tennis tournament was played on the closing day of the fair and witnessed by a great crowd.

We had the finest cooperation from the government through its agricultural, veterinary and cooperative banking departments, their officers rendering great help in their demonstrations. It was a great pleasure to have with us our new and worthy commissioner of the district, who in a personal letter to the writer at the close of the fair said that he considered himself most fortunate to be present at the fair, as the whole undertaking was a revelation to him.

Mothers with their babies at the Fair

Activities of Our Colleges

(*Continued from page* 34.)

traveled extensively, gave the Forum an illustrated lecture on South America Sunday evening, January 21. Another evening the Forum had Professor C. R. Griffith of the department of education, who gave helpful hints for living, what to get from university life, and how and why to be broad-minded.

Some of the campus foundations are again offering courses in religion for which the University of Illinois gives credit. McKinley Foundation, Fifth and Daniel Streets, offers two courses under Professor W. A. Goodell, Ph.D. They are: "Making of the Bible," and "Christianity and the World Today."

Lynchburg College

Dr. Sommerville, who is head of the department of psychology, has recently been honored by the American Association for the Advancement of Science with the position of fellow in that organization.

The American Association for the Advancement of Science is an organization for those interested in science and its advancement, and membership is received only upon the recommendation of the Association and its members. Dr. Sommerville has been a member for eight years.

"Newer Objectives in High Education" and "Problems in Articulation and Standards" were the general topics discussed at the annual meeting of the Association of Virginia colleges which was held in the Roanoke Hotel, Roanoke, Virginia, February 9 and 10.

Lynchburg College was represented this year by Dr. J. T. T. Hundley, president of the college, and Dr. M. E. Sadler, dean, Professor R. S. Freer, Dr. R. C. Sommerville and Dr. O. J. Grainger, instructors. The meetings are held for the discussion of current problems facing the colleges in Virginia, and for discussing plans for raising standards of the educational system.

Lynchburg College will soon be surrounded by people from many parts of the country who will come to view the lake and parking grounds that are to be constructed on Blackwater creek. An earth dam thirty-five or forty-five feet high will be built with dirt graded from the hills on each side of the creek. The dam will impound a fifty-acre lake which will touch the property of our owners including the college.

Transylvania College

A recent report of the Association of American Colleges reveals the fact that Transylvania is one of the few institutions of higher learning in America that has actually made progress during the depression. This progress has not been along any one particular line but in all phases of college work and life. For instance there are in Transylvania and the College of the Bible, 434 students, which is an increase of 43 students, or about 12 per cent over last year. Approximately 175 freshmen were enrolled this fall, the largest freshman class since Transylvania resumed her present name.

Not only do these colleges have an increase in enrollment, but they have improved their physical equipment since 1929. The Hamilton College property has been acquired, much of the interior of old Morrison has been overhauled, the roadways on the campus proper have been improved, and the planting of shrubbery is now proceeding under the supervision of a well-known landscape architect.

Also the faculties of both Transylvania and the College of the Bible have been strengthened within the past four years, and the academic standing of both colleges has been enhanced.

Among the outstanding campus developments during the depression has been the fine intra-mural program under the direction of Professor Charles Y. Freeman, Jr., head of the department of physical education. Under this program practically every student in Transylvania and the College of the Bible has been engaged in some form of athletic sport.

Another recent achievement has been in the field of music under the leadership of Dr. E. W. Delcamp. By his inspired and untiring efforts he has developed an extraordinarily fine symphony orchestra and a band that is the equal of any similar organization to be found in our standard colleges.

T. Hassell Bowen, pastor of the Christian church in Harrodsburg, Ky., has been added to the faculty of the College of the Bible for the second semester of this year. He has helped in the past, teaching a course in pastoral theology throughout one year, and a course in doctrine in a summer session. He is to offer one course in preaching on Monday afternoons in connection with his pastorate. This became necessary when Professor W. C. Gibbs, who has been teaching in two departments, was assigned to the department of church history only. Pastoral theology will be carried on by courses taught by Mr. Bowen and Dr. Fortune.

Texas Christian University

Charles H. Morris of Dallas, a graduate of Drake University, has been appointed field secretary for T. C. U. This is the first time in three years that the university has maintained a full-time man in the field.

Sixteen T. C. U. boys and two professors assisted in the program of the Older Boys' Conference, sponsored by the Y. M. C. A. and held in Fort Worth and on the T. C. U. campus late in February. Perry Gresham, pastor of the University Christian Church, delivered the Sunday morning sermon to the group of 400 boys from North and Central Texas.

Harry Knowles, pastor of First Christian Church, Houston, and Professor Bonner Frizzell, superintendent of schools at Palestine, Texas, and graduate of T. C. U., have been made members of the Board of Trustees. Mr. Knowles's son, Johnnie, is a sophomore in T. C. U. Charles Mohle, pastor of South End Christian Church, Houston, was appointed a member of the Brite College of the Bible Board of Trustees to replace the late A. C. Parker of Dallas. The hearing of President E. M. Waits's annual report, reelection of the faculty, and approval of the budget for 1934-35 were other important items of business at the annual meeting of the board.

Dean Colby D. Hall is president of the Association of Texas Colleges, which will hold its annual meeting in Fort Worth April 27 and 28. Significant movements in the educational world will be discussed, according to Dean Hall.

Three radio programs are being sponsored each week in Fort Worth in the interests of T. C. U. Each Sunday afternoon at 4:45 o'clock over Station KTAT some member of the faculty speaks for thirty minutes on some phase of education. The general theme of these programs is "Christian Education." Dean Colby D. Hall began a series of ten lectures February 25 on "The Life of Christ." On Thursday evenings at 8:00 o'clock, over KFJZ, the Dramatic Club presents a one-act play. Each Friday evening at 8:45 o'clock, also over KFJZ, the International Relations Club sponsors a Youth's Forum program.

Intramural athletics are fast growing in popularity at T. C. U. The school has attained considerable publicity in recent years for its success in intercollegiate athletic competition, but it is no less successful (though less spectacularly so) in promoting the general physical welfare of the student body as a whole.

Fifty-eight students have enrolled for the second semester with the aid of the Federal Emergency Relief Administration. Each student works approximately two and one-half hours daily and receives a total of $60 in wages during the semester.

Approximately twenty students represented T. C. U. at the Southwestern Conference of International Relations Clubs at Little Rock, Arkansas, March 2 and 3. Miss Louise Cauker, president, and Nat Wells, secretary, of the T. C. U. club were the official representatives. Nat is a senior and the son of L. N. D. Wells of the East Dallas Christian Church.

Nine Texas Christian University students, about 1 per cent of the enrollment, made perfect scholastic records (all "A" grades) during the fall semester just completed, according to announcement by Registrar S. W. Hutton.

The names of 169 students appear on the fall honor roll, including 78 seniors, 34 juniors, 30 sophomores, and 27 freshmen. In order to be eligible for the honor roll the student must be carrying at least three subjects, must make a grade average of "B" and must have no grade lower than a "C."

The nine who made a perfect record are: Miss Elizabeth Cuthrell, senior, Tyler; Albert Luper, junior, Dallas; Gaines Sparks, junior, Marlin; and Archer Anderson, Mrs. Irma Bell, Miss

OBLIGATION AND OPPORTUNITY

More than 25,000 different individuals made pledges to the Old Age Fund to help aged ministers and missionaries and their widows and children.

1. Many who pledged have paid in full, and a goodly number are continuing their gifts.
2. Many others have paid part of their pledges. In view of the urgent need can you not now complete the payments?
3. Others have paid nothing on their pledges. The need is great. These servants of the church are your brethren in great distress. Please pay something now.
4. Many who made no pledge have sent gifts of cash. These gifts are greatly appreciated by those to whom they have been sent on their mission of mercy.

Remember that all grants to this honor roll of aged and worthy ministers were based upon the expectation of payments of pledges made, and the belief that others would give who have not pledged. They cannot be continued unless the pledges are paid and other gifts received. Send all checks to

PENSION FUND OF DISCIPLES OF CHRIST

Box 1635, 631 Architects and Builders Building, Indianapolis, Indiana

Irene Cassidy, John Morphis, all seniors, Miss Mary Agnes Rowland, freshman, and Granville Walker, junior, all of Fort Worth.

Albert Luper, junior major in music in Texas Christian University, has sold one of his original compositions to the Lorenz Publishing Company of Dayton, Ohio. The composition, entitled "The Lord's Prayer," is an anthem for alto or baritone solo, with choir and piano accompaniment. Luper's home is in Dallas.

"Where are you from?"

That is a common and expected question on a college campus. A compilation of the "Where froms" of the Texas Christian University campus, made by *The Skiff*, school newspaper, shows 15 states, the District of Columbia, and two foreign countries as the answer to the question for T. C. U.

Arkansas and Oklahoma lead the states, outside of Texas. One hundred and eight Texas cities and towns are represented.

A contest for men's glee clubs of Southwest universities and colleges, and for independent organizations, will be held in Fort Worth May 4 and 5, according to announcement by Professor David Scoular, director of the Men's Glee Club of Texas Christian University.

The contest will be sponsored by the T. C. U. group and the Fort Worth Shriners. The competition will be conducted in the auditorium of the Masonic Temple and the First Baptist Church.

Definite assurance from the glee clubs of Baylor, Southern Methodist and Texas universities that they will compete has been received.

Sam Losh, head of the Losh Institute of Music and director of the Shrine Chanters, is serving as general chairman of the contest.

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For the Church School Worker

In April World Call

For the Superintendent:

Editorials
Making America Christian
Between Dawn and Dusk at Jarvis
Out of the Past
Book Chat
Challenge and Change in Home Missions
On the Social Battle Front
Peace and Justice in the Chaco
Along the Trail of Home Missions
U. C. M. S. Broadcasting
Speaking of Books

For the Teacher of Adults:

Editorials
Making America Christian
Between the Dawn and Dusk at Jarvis
Out of the Past
That They May Be Saved
Book Chat
Challenge and Change in Home Missions
Peter Ainslie
On the Social Battle Front
Peace and Justice in the Chaco
From Congo to Cairo
First Year Book
Along the Trails of Home Missions
Home Missions Sketches
U. C. M. S. Broadcasting
Speaking of Books
Activities of Our Colleges
Missionary Organizations' Own Section

For the Teacher of Young People:

Between Dawn and Dusk at Jarvis
Book Chat
Challenge and Change in Home Missions
On the Social Battle Front
From Congo to Cairo
Along the Trail of Home Missions
Home Missions Sketches
Activities of Our Colleges
Programs for Young People

For the Teacher of Children:

Along the Trail of Home Missions
Home Missions Sketches
Program Helps for Leaders of Children

A Japanese Leper Colony

By CLARENCE McCALL*

OUR visit to the government leper colony was an unforgettable experience. The institution is on an island in the Inland Sea, a short distance from Okayama. A more beautiful spot would be hard to find, although while we were enjoying the exquisite views of land and sea and sky, we were painfully aware that nothing could compensate those afflicted people for the terrible deprivations they must endure.

As far as we could see everything was scrupulously clean, with evidences of prophylactic measures everywhere. The attendants all wore white suits with close-fitting caps and many of them were masked. We were told that there is no difficulty about procuring employees, that they soon learn to take the utmost precautions and feel no fear or repulsion. They appeared happy and were doing all in their power, apparently, to make their charges happy, but oh, what a tragedy!

A number of the staff are Christians. We were told that when the institution was opened a number of Christians were brought with the first group because they always help to create a good atmosphere. Among the little group who gathered for the Christian service were some pitifully maimed and disfigured, some almost normal, and one young woman who bore no

*Former U. C. M. S. missionary.

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trace of the disease. When she heard that we were from Niigata, she spoke to us and said that her home was there. She discovered the disease and went to the settlement only last spring, leaving a baby a few months old. The doctor said that she was born in a district where leprosy is prevalent, and as is often the case, carried the germs for many years before they became active. He thinks she will get well, but that is not the end of the sad story.

A family with a history of leprosy is more or less ostracized and not always glad to see the sufferer return. But many are cured, and we saw photographs before and after treatment showing almost unbelievable changes in appearance.

All the hospitals and settlements now operating can provide for only a fraction of the lepers of the Empire. The price of one warship would provide isolation and treatment for all and the disease could be stamped out in one generation. When will we learn that human life is of first importance?

Missionary Register

Missionaries Returning From Field

Mr. and Mrs. Virgil E. Havens, to leave Africa in April.

Dr. Jennie V. Fleming and Miss Myrtle Furman, Bombay, India, March 23, arriving New York, April 24 on Steamship "President Johnson," Dollar Line.

Walter G. Menzies, India, March 15, reaching Montreal middle of May.

Mr. and Mrs. Normal B. Ward, Buenos Aires, Argentina, March 10, Steamship "Western World," Munson Line, due New York, March 28 or 29.

Missionaries Going to Field

Mr. and Mrs. H. Gray Russell, Africa, Steamship "Ilsenstein," Arnold Bernstein Line, from New York, March 27.

Deaths

M. D. Adams, Akron, Ohio, February 9, retired missionary from India.
Ed. DeGaris, Hannibal, Missouri, February 8, father of Mrs. F. J. Huegel, Mexico.

REBELS and SAINTS

The Social Message of the Prophets of Israel

By FERDINAND M. ISSERMAN

One of the foremost young Jewish rabbis of the country, himself of no mean stature as a prophet of righteousness in the relations of men, writes brilliantly in this book of the social teachings of the prophets of Israel—Amos and Hosea, Jeremiah and Jonah, Isaiah and the Nameless Prophet.

He writes also of Jesus as a prophet of Israel, a remarkable chapter representing the viewpoint of the modern Jew.

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St. Louis, Mo.

Receipts for Eight Months Ending February 28, 1934

United Christian Missionary Society

From Churches and Individuals

	General Fund	Decrease Acct. Withdrawal of Benev. & Ch. Er.	Increase	Special Funds	Increase
Churches	$ 82,004.39	$ 7,210.06	$14,008.44*	$ 1,357.63	$ 821.13
Sunday Schools	50,790.71	44,994.09	4,108.03*	72.07	48.11
Christian Endeavor Societies	2,063.77	4.12	182.11*		
Missionary Organizations	166,672.24	2,691.80	6,862.28*	601.14	199.89
Individuals	17,211.86	5,421.37	1,138.66	2,122.45	1,498.30*
	$318,742.97	$60,321.44	$24,022.20*	$ 4,153.29	$ 429.17*

From Miscellaneous Sources

Bequests	$ 8,140.50	$ 1,000.00	$ 4,535.51*	$ 550.00	$ 538.32
Interest (U. C. M. S.)	36,539.07		7,396.13*	2,225.03	283.97
Interest (Old Societies)	16,165.97		2,781.90		
Gifts from Old Societies	21,177.62	13,835.27	4,498.73	1,657.04	10,544.86*
Home Missionary Institutions	37,963.75		6,467.49		
Benevolent Institutions	20,420.65	16,543.05	1,782.67*		
Annuities				4,415.00	1,302.35*
WORLD CALL Subscriptions and Advertising	21,164.20		2,163.30*		
Literature	12,856.94		2,333.74*		
Miscellaneous	19,213.76		9.18*	3,094.18	8,331.81*
	$193,642.46	$31,378.32	$ 4,472.91*	$11,941.25	$19,356.73*

Board of Education Disciples of Christ and Cooperating Colleges

Churches	$ 13,045.28	$ 8,089.92*

*Decrease.

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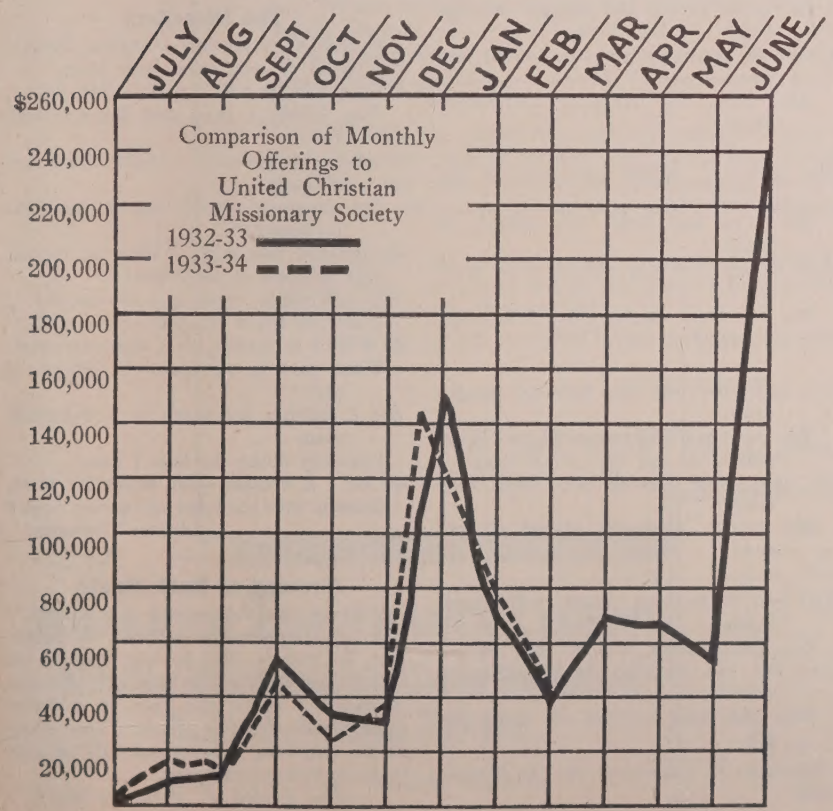
Make the Offerings for March Above March of Last Year



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The Last Page

Speaking of Eggs

Dr. Theophilus Leigh (grandfather of Jane Austen) is credited with having been a university wit, whatever that may mean, and an example of this academic humor is cited by Austin Dobson. Someone told Dr. Leigh that So-and-so had been "egged into matrimony."

Dr. Leigh replied, "May the yoke sit easy on him."—*The Christian Science Monitor.*

Marvels of the Air

Dental creams and shaving soaps,
Freckle cures and facial lotions;
Shampoo wonders, dandruff dopes.
Oils galore for locomotion.
Gadgets for the limousine,
Flakes that jump to clean the dishes;
Ballyhoos for gasolines,
Stocks and bonds for sucker fishes.
Pills both plain and sugar-coated,
Balms for sundry kinds of odors;
Tours to ocean side promoted,
Piston rings for sickly motors.
If with such a line of chatter
You will only string along,
After all the tedious patter
Maybe you will get a song.

HARRY VANCE, in the *Louisville News.*

That Man

"I saw the doctor you told me to see."
"Did you tell him I sent you?"
"Yes, I did."
"What did he say?"
"He asked me to pay in advance."—*Capper's Weekly.*

Buzz-z-z

An electrician returned home from work one night to find his small son waiting for him with his right hand swathed in a bandage.

"Hello, sonny!" he exclaimed. "Cut your hand?"

"No, Dad," was the reply. "I picked up a pretty little fly and one end wasn't insulated."—*Answers.*

Repair Man (having pushed button repeatedly without response): "Fancy ringin' me up to come and mend the doorbell and then goin' out."—*Passing Show.*

Red Tape

Bandit: "Hands up! Out with all the money you've got."

Post-Office Official: "One minute, please—kindly fill up this withdrawal form."—*London Opinion.*

Just tune your soul till the wave-lengths chime,
For God is broadcasting all the time.

—*Charles Wharton Stork.*

Why I Go to Church

So I attend church when I can, and do for the church what I can, because I believe in it. I have found nothing in my religion that has interfered with my progress for a single moment. I have never been held back from a single opportunity. It has been my source of inspiration and strength and comfort, and I should be an ingrate and a fool to desert it now. Criticized and derided and belittled, ridiculed and mocked as it is, the church stands for all that is finest in our thought. It is still the mother of our greatest sons and daughters.

EDGAR A. GUEST.

That California Habit

New Yorker (incredulously): "And you mean to tell me that in California you have three hundred and sixty-five days of sunshine a year?"

The Man from Los Angeles: "Exactly so, sir, and that's a mighty conservative estimate."

Stranger at the Door

When to your door I came the other day,
In ragged clothes and shaggy, unkempt hair,
I thought perchance you, too, would turn away—
And leave me standing sorrowfully there.

But no! you smiled and said to me,
"Come in,
We have but little, yet delight to share."
And though I'm not entirely free from sin,
For you, from out my heart, I breathed a prayer.

You gave the best you had—no meager crust,
You made me feel you cared, and I am glad.
So many give because they think they must—
But you so graciously shared all you had!

Ah! can it be that 'neath my ragged clothes,
You saw Another, who, so long ago,
Had but one seamless robe, and many woes—
Who died upon a Cross—he loved you so?

—RUSSEL E. KAUFFMAN, in *The Churchman.*

We Don't Doubt It

A man brought some sausages and asked his landlady to cook them for his breakfast.

"How'll I cook them?" she asked.

"Fry 'em like fish," replied the lodger.

The next morning, when the landlady served them, she remarked: "I hope you'll enjoy your breakfast, sir; but there's not much in these things when they're cleaned out."

$10,000 Worth

"Well, old man, get through the hard times all right?"

"Oh, so so."

"Still occupying that penthouse?"

"Yes, I've managed somehow to keep a roof under my feet."—*Boston Transcript.*

"Trouble with your throat, eh! Ever gargle with salt water?"

"Yes. I was nearly drowned while swimming last summer."—*Boston Transcript.*

Don't Be So Courteous

Policeman: "How did you knock him down?"

Motorist: "I didn't! I pulled up to let him go across—and he fainted."—*Passing Show* (*London*).

The Wreckers

I watched them tearing a building down—
A gang of men in a busy town,
With a "ho and ho" and a lusty yell
They swung a beam and the side wall fell;
I asked the foreman: "Are these men skilled?
The kind you would hire if you were to build?"
He laughed and said: "Why, no indeed,
Just laborers is all I need;
They can easily wreck in a day or two
What has taken builders a year to do."
So I said to myself, as I went my way:
What part in the game of life do I play?
Am I shaping my deeds to a well-made plan,
Patiently doing the best I can;
Or am I a wrecker—who walks the town,
Content with the labor of tearing down?

—*Author Unknown.*

Trained at Both Knees

"Honor thy father and thy mother."

A lecturer recently declared, in beginning his lecture, that he had received his moral training "at the knee of a devoted mother and across the knee of a determined father." One wonders how many of the oncoming generations will be able to make such a statement.

—*The Record of Christian Work.*

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Dear Believers in Temperance:-

America today is facing its old liquor problem, more serious and insidious than before Prohibition.

Liquor advertising is appearing in many of our leading newspapers and magazines to attract new users of alcoholic beverages. Intensive propaganda is constantly trying to make liquor a part of every American home and a daily essential to American men, women and youth. This problem of youth and liquor is very much on my heart and it must be on yours.

Can you and I afford to sit idly by and let the youth of our communities be swayed by this new lore of liquor? Is it not time, high time, to awaken the people to the real benefits of Temperance and to the long-known failure of liquor?

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